

A N A N S W E R

T O A G R E A T N O M B E R

of blasphemous cauillations written by an
Anabaptist, and aduersarie to Gods eternal
Predestination.

~~47. 13. 45~~

A N D C O N F V T E D

By Iohn Knox, minister of Gods worde
in Scotland.

~~415-35~~

Wherein the Author so discouereth the craft and falsho-
de of that sect, that the godly knowing that error,
may be confirmed in the trueth by the euident Wor-
de of God.



P R O V. X X X.

¶ There is a generatiō that are pure in their owne cōceit, and
yet are not washed from their filthines.

Printed by Iohn Crespin.

M. D. L X.

To the Reader.

For the vnderstanding of the nombres, the readers shall obserue, that as the writer in his pestilent booke hath deuided the hole into certē argumētes, so lyke wise haue I deuided myne answers into certain Sections. And because that many things in his railing reasons are either vnworthie of any answer, or els not necessarie to be answered so oft as he repeteih the same, I thoght good to signe those things in euerie seuerall section, which I thoght in the same moste necessarie to be answered. And this I haue done as well in his reasos, as in myne answers, so that the figure of 1. 2. 3. 4. 5. 6. 7. 8. which be marked in the mergēt of his reasons, are answered where the lyke nombre is found in myne answers. This I thoght good to admonish the reader.

136599



The Preface.

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Mongest the manifold blessings
 where with God hath blessed his
 chosen childré (whom before all
 begining of times he hath prede-
 stinate to life in Christ Iesus) it is
 not the least (most deare brethré)
 that he hath giuen vnto vs plaine aduertisment,
 how diuerse, vnto dyuerse persons shalbe the ef-
 fect and operation of his word: so oft as it is of-
 fered vnto the worlde. To wit, that as he him self
 was appointed by his heauenlie Father ad fore-
 spokē by the Prophetes, to be the Stone of offe-
 se, the stombling block, and a snare to the two
 houses of Israel, and yet that he shoulde be
 to others the Sanctuarie of honor, the Rocke of
 refuge, & author of libertie: so should his word
 (I say) truely preached be to some foolishnes
 and the sauor of death, and yet vnto others, that
 it shoulde be the swete odore of life, the wisdom
 and power of God (and that to saluation) to
 all those that beleue. I purpose not at this pre-
 sent to intreat nor to reason, how and why it is
 that gods eternall worde, which in it self is al-
 wayes one, worketh so diuersly in the heartes
 of those to whō it is offered, but my onelie pur-
 pose is in few wordes to admonish vs (to whom
 it hath pleased God of his owne fre mercy more
 playnely to reuele the mysteries of our redēptiō

Ephes. 1. 3

2. Cor. 2. 18

Esaie 8. 14

2. Cor. 3. 16

1. Cor. 1. 2 8

A. 11.

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John 1.5

Matt. 27

38

Act. 2.23

thē he hath done to many ages be fore vs) not to esteeme this a small and common blessing of God that we haue not onely his trueth, but also the effect and operation of the same cōfirmed to vs by experience of all ages. Great & infinite is that benefit of God, and rightly can it neuer be weighed, when so euer he doth offer his trueth vnto the world. But such is either the dulnes of man or els his extreme ingratitude, that he will not acknowledge the face of the veritie, thynke it neuer so bryght. The ingratitude of the Iewes, is hereof vnto vs a sufficiēt witnes. For albeit that lōg they did looke for the Messias and Sauior promised, yet neuertheles, when he came with wonderous signes & workes super naturall, they did not onely not know him, but also refusing and vtterly denying him, they did hang him bewext two theues vpo a crosse. The cause hereof in some parte we know to be the carnal libertie which cōtinually they did thirst after, and their preconceaued opiniō of worldlie glorie: which because Christe Iesus appeared not to satisfie according to their fantasie and expectation, therefore did they contēptuously refuse him, and with him all gods mercies offered vnto them. Which fearfull example (deare bretherē) is to be obserued of vs. For by nature it is euident, that we be no better, then they were. And as touching the league & societie with God, which prerogatiue long made thē blessed, we be farre inferior vnto thē. For in cōpariō of that league made with A-

THE PREFACE.

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brahā the tyme is shorte, that the Gētiles haue bene auowed for gods people & beloued spouse of Christe Iesus: yea Paule feareth not to call the the very natural brāches and vs the brāches of a wilde oliue. And therfore if their cōtēpt was so punished, that blindnes yet remaineth vpō the, what ought we to feare? They not considering the office of Christe, & the cause of his cōming, were offended with his presence and doctrine. And doeth any mā thīck that we be free frō the same dangers? Few shalbe found, that in mouth praise not veritie, & euery mā appereth to delyte in libertie. but such cōpanyons do follow both the one and the other, in this life, so that both are despised and called in doubt, whē they be offered moste plainly to the world. To speake this mater somewhat more planely, it is a thīg (as I suppose) by many cōfessed that after darknes light hath appeared: but alas, the vices that haue abounded in all estates and conditiōs of persons, the terrible crueltie which hath bene vsed against the saintes of God, and the horrible blasphemies which haue bene & daily are vomited furth against Christe Iesus and his eternall veritie, hath giuen (and iustly may giue) occasion to the imprudent beholder of such confusion, to preferre the darcknes of superstition, which before did reigne, to the light of saluation, which God of his greate mercie hath now of late yeres offered againe to the vnthankfull world.

Companions of the trueth

A. iii.

For

For what naturall man can think that the iustice of faith, planelye and truely preached should be the occasion of sinne? That grace and mercie offered shoulde inflābe the heartes of mē with rage and crueltie? And that gods glorie declared shoulde cause mē impudētly to spew furth their venom and blasphemies against him, who hath created thē? The naturall man (I say) can not perceauē how these incōueniences shoulde follow godsworde, & therfor do many disdein it, a greater nōber deny it, and few as it becōmeth with reuerēce do imbrace it. But such as with graue iudgemēt shal consider what was the common trade of liuing, when Christe Iesu, him self did by preaching and working, call men to repentāce, what was the intreatement of his dearest seruāts, whō he sent furth to preach the glad tydinges of his death and resurrectiō, and what horrible sectes followed, and daily did sprīg after the publication of that ioyfull attonement made betwene God and man by Christe Iesu, by his death, resurrectiō, and ascēsiō, such (I say) as diligently do obserue these former pointes, shall not onely haue mater sufficient to glorifie God, for his graces offered (be the liues of mē neuer so corrupted, and the confusion that thereof insueth neuer so fearful) but also they shall haue iust occasion more steadfastly to cleaue and stick to the truth, whose force & effect they se alwaies to haue bene one frome the begīning. The giuers of these

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these offences shall no doubt sustein the wo pronounced against them by Christe Iesus. But yet must the childre of God vnderstand, that of necessitie it is, that such offences come: that the elect may first be tryed, and after be partakers of that blessing pronounced by our master in those wordes: Blessed is he that is not offended in me. The cause of these my former wordes is, that as Satā euer frome the beginnīg hath declared him self ennemie to the fre grace and vnderferued loue of God, so hath he now in these last and moste corrupted daies most furiously raged against that doctrine, which attributeth all praise and glorie of oure redemption to the eternall loue and vnderferued grace of God alone. By what meanes sathā first drew mākynd frome the obediēce of God, the scripture doeth witnesse. To wit, by powring into their hartes that poison, that God did not loue thē: and by affirming that by transgressiō of gods cōmandemēt they might attein to felicitie and ioy: so that he caused them to seke life where God had pronounced death to be. This same practise hath sathan euer frome the beginning vsed to infect the Church with al kynd of heresie, as the writings of Moises, of the Prophetes, of the Apostles, & of the godlie in the primatiue Church do playnelie witnes. But alas to such blasphemie did neuer the deuill draw mā kynd as now of late daies, in the which no small nōbre are become so bolde, so impudent, and so

Math. 1.

7

1. Cor. 11

19

Luke 7.

13

Sathan
hath e-
uer raged
against
the fre
mercies of
God.

Ephes. 2.
8

How Sa-
tan drew
mā first
from God

irreuerent, that opely they feare not to affirme, God to be vniust, if that he in his eternal counsell hath elected more one sort of men than other to life euerlasting in Christe Iesus our Lord: which thing of late daies, is more planely come to oure knowledge than before we could haue suspected, and that by the sight of a booke moste detestable & blasphemous, conteinyng (as it is intituled, The confutation of the errors of the careles by necessity) with that odious name do they burden all those that either do teach, ether yet beleue the doctrine of gods eternall predestination. which booke writtē in the english tongue doeth contein aswell the lies and the blasphemies imagined by Sebastian Castalio, and laid to the charge of that moste faithfull seruāt of God, Iohn Caluine as also the vane reasons of Pighius, Sadoletus & Georgius Siculus, pestilēt Papistes, & expressed enemies of gods free mercies. The despitefull railing of w^h booke, & the manifest blasphemies in the same conteined, together with the earnest requests of som godlie brethren, moued me, to prepare an answer to the same: others I doubt not might haue done it with greater dexteritie, but with reuerence & feare do I lay the talēt committed to my charge, vpon y^e table of the Lord to bring to his church such aduantage as his godli wisdom hath appointed. But lest that some shoulde thinke, that my labors might better haue bene bestowēd in some other exercise, I thought expediēt to admonish

*The cause
of the writing
of
this wor-
ke*

THE PREFACE.

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nish all bre thrē, & charitably to requyre of the, not to esteeme the mater to be of small weight & importāce. for seing that gods fre grace is opely impugned & disdainfully refused, I iudge it the duetie of euerie man that loketh for life euerlasting, to giue his confession to Christe Iesus, whose glorie is by these blasphemers to y vttermoste of their power suppressed. Some do thinke, that because the reason of man can not atteine to the vnderstanding, how God shall be iust making in his counsel this diuersitie of mankind, that therefore better it were, to kepe silēce in al such mysteries, then to trouble the braynes and myndes of men with curious disputatiōs. I willingly confesse, that al curiositie ought to be auoided, and that with great sobrietie we ought to contemplate & beholde that incomprehensible mysterie of our redēption. But yet I say, that the doctrine of gods eternal predestinatiō is so necessarie to the Church of God, that without the same, can faith neither be truely taught, nether surely establisshed: mā cā neuer be broght to true humilitie, & knowledge of him self nether yet cā he be rauished in admiration of gods eternal goodnes, and so moued to praise him as apperteineth. And therefor we feare not to affirme that so necessarie as it is that true faith be establisshed in o har tes: y we be broght to vnfeined humilitie, & y we be moued to praise hī for his fre graces receaued, so necessary also is y doctrin

The necessitie of the doctrine of gods eternall predestination.

The stabilitie of faith.

of gods eternall predestination. For first there is no way more proper to buyld and establishe faith, the whē we heare and vndoubtedly do beleue, that our election (which the Spirit of God doth seale in our hartes) cōsisteth not in our selues, but in the eternal and immutable good pleasure of God. And that in such firmitie that it cā not be ouerthrowen nether by the raging stormes of the world, nor by the assaultes of sathan, nether yet by the wauering and weaknes of our own fleshe. Then onely is our saluation in assurance, whē we fynd the cause of the same in the bosom and counsell of God. For so do we by

Rom. 5. 1

Iohn 14. 6

1. Cor. 1.

30

Ro 1. 26

faith apprehend life and peace manifested in Christe Iesus, that by the directiō and guyding of the same faith we looke farther: to wit, out of what fountaine, life doth procede. In Christe Iesus now presētly do we fynd libertie and life, he is made vnto vs of God, wisdom, & righteousness and sanctification and redēption: and in the promes of his Gospel is founded the stabilitie of our saluation. But yet we haue a ioy which, far surmounteth this. For albeit that we should heare that the mercies & the graces of God were offered vnto all men, and albeit also that we should fele that our heartes were somewhat moued to beleue, yet onles the very cause of our faith be knowen, oure ioye and comfort cā not be full. For if we shall think, that we beleue and haue embrased Christe Iesus preached because

our

our wittes be better then the wittes of others, and because that we haue a better inclination and are of nature more tractable then be the common sorte of men, sathan(I say) can easely ouerthrow all comfort buylded vpon so weak a ground. for as the heart of man is vain and inscrutable, so may it be, that those that this day be tractable and obedient, hauing also som zeale toward godlines, yea and also bothe sense and feeling of gods mercie, such(I say) may shortly hereafter become stubborn in some cases, disobedient in maters of greate importance, tempted with lustes, and finally they may be left so barren, that rather they shal tremble at the sight of gods iudgemētes, thē that they can reioyse in the free adoptiō of his children. And therefor(I say) that except our comfort be grounded vpon that foundation which neuer can be moued, it is not perfect. And that ground is this: That when we vnderstand that presently we beleue in Christe Iesus, because we were ordeined before the beginning of all tymes to beleue in him: as in him we were elected to the societie of eternall life, then is oure faith assuredly grounded, and that because the giftes and vocatiō of God are without repentance. and he is faith ful that hath called vs. his infinite goodnes which moued him to loue vs in an other thē in our selues, that is in Christe Iesus, according to his free beneuolēce, whiche he had purposed in him, is to vs a tow-

*The un-
mouable
ground of
faith.*

Rom. 8.

29

Ephes. 1.

14

2. Thes. 2

13

2. Pet. 1. 2

& 20

Rom. 11.

29

re of refuge, w^h satan is neuer able to ouerthrowe nor y^e gates of hell shall neuer preuail against it. For how so euer we be changeable, yet is God in his counsel stable and immutable, yea how weak, how feble, how dull that euer we be, yet is there nothing in vs (euen when we be in our owne iudgement most destitute of the Spirit of God) which he did not se to be in vs before we were formed in the wombe, yea and before the beginning of all tymes, because all is present with him. Which imperfections, infirmities and dulnes, as they did not stoppe his mercie to elect vs in Christe Iesus, so can they not compel him now to refuse vs. And frome this fountaine doth flow this our ioye, that with the Apostle we are bolde to crye: who is able to seperate vs from y^e loue of God which is in Christe Iesus? for seing that the father, who hath giuen vs for a peculiar inheritance to his onelie Sonne, is so mightie, that owte of his hand is none able to take vs away, what danger can be so great? what sinne is so greuous, or what desperation so depe, that is able to deuoure vs? for seing it is God himself who will absolue vs from all iniquitie: and seing that Christe Iesus his S^one wil aduowe vs to appertein to his bodie, what is he that dare ryse against vs to condemne vs? The comfort hereof doeth none fele except the chosē childrē of God, and that in the daye when mans iustice faileth, and the battelle of their conscience is moste

Rom. 8

moste greuous and fearefull . Therefore as faith springeth frome election, so is it established by the true knowledge of that doctrine onely which this day is moste furiously oppugned, by those who do not vnderstand the same.

And frome that same doctrine floweth the verie mater of trew humilitie . For while we beholde the condition of those whom nature hath made equall to be so farre diuers the one from the other , it is vnpossible but that the children of God in their own heartes vnfeinedly shalbe humbled . For whither so euer they shall directe their eyes, they shall behold fearefull examples of blyndnes and of such iniquitie as all men iustly ought to abhorre : but when they cōsider them selues to haue receaued light in the midst of such dareknes, and them selues to be sanctified in the midst of so wicked a generation, from what fountaine can they say that this procedeth ? who hath illuminated their eyes, while that others abyde in blyndnes ? who doth brydle their affections , while that others do follow the same to perdition ? yf they say nature , their own conscience shall conuiſt them : for nature hath made vs all equall : by nature are we the childrē of wrathe as wel as other : Ephes. 2. If they say education, reason, or their own studie, common experience shall declare their vanitie. For how many haue bene no

Ham. Ishmael. E-sau. Ab-shalom. Achitophel. Luddas. rished in vertue, and yet become moste filthie in life? And by the cōtrarie how many haue lōg remained without all vertuous education, and yet in the end haue attained to gods fauor? And therefore we say that such as attribute any thing to them selues in the grace of their ele&tion haue

The Niniwites. Ma-nasses. Paul. Magdeline. The thiefe. not learned to giue to God the honor which to him apperteineth, because they do not frely cōfesse what maketh thē to differre frō others. It is vniuersally receaued for a sentēce moste true, that as humilitie is the mother of all vertue: so it is also the roote of all godlynes. But how is it

What humilitie is

possible, that that man shalbe humbled, that can not abyde to heare the former miserie in the which he was borne? neither yet the means by the which frome the same he was delyuered? If a begger being promoted to greate honours by the liberalitie of a king, should be remēbred of his former condition: and for declaration of his gratitude he should be commanded to reuerēce the embassador or herauld that thus should say vnto him: Remēber and call to mynde how wretched, poore, and miserable somtymes thou wast, and praise the goodnes of the king, by whose mercie and gentlenes thou liuest now in this honorable estate: If this begger (I say) should stomake that his pouertie should be so often objected vnto him, who wold saye, that either he were humble, either yet thankfull to the king? No more can it be said that such as can not abyde

byde the mētion of gods eternall electiō (by the which onely the elect be extolled to dignitie in Christe Iesus) be either humble in gods presēce, either yet thankfull, for that infinite benefite, which exceedeth all measure. To wit, that we be elected in Christe Iesus to life euerlasting, and that God according to the good pleasure of his eternall counsel, hath made separation betwext those who did fall into equall perdition, as touching the offence and sinne committed. Such as desire this article to be buried in silence, and wold that men should teach and beleue, that the grace of gods election is common vnto all, but that one receaueth it, and an other receaueth it not, procedeth either from the obedience or disobedience of man, such disceaue them selues, and are vnthākfull and iniurious vnto God. For so long as they se not, that true faith and saluatiō (as in the discourse shalbe more plainly declared) springe from election, and are the gifte of God, and come not of our selues, so long are they disceaued and remayn in error. And what can be more iniurious vnto gods free grace, then to affirme, that he giueth no more to one, thē to an other? seing that the hole scriptures do playnely teach, that we haue nothing which we haue not receaued of fre grace & mere mercie, ād not of our workes, nor of anythīg in vs, lest any mā shoulde boast himself Ephes. 2, 28. And therefore let wicked men rage as they list we will

Ephes.
2.8

not be ashamed to confesse always, that onelie grace maketh difference betwext vs and the rest of the world. And further we feare not to affirm, that suche as fele not that cōfort inwardly in their cōscience, can neuer be thākfull to God, neither yet willing to be subiect to his eternall counsel, Which is the onelie cause that these wicked men moſte vnreuerently do ſtorme & rage againſt that doctrine which they do not vnderſtād. But let vs (deare brethren) be assured, that none other doctrine doth eſtabliſhe faith, nor maketh mā humble & thankfull vnto God, & finally yn none other doctrine maketh mā carefull to obey God according to his cōmādemēt, but that doctrine only, which ſo ſpoileth man of all power & vertue, y no portion of his ſaluatiō conſiſteth within him ſelf, to the end that the whole praiſe of our redemptiō may be referred to Chriſte Ieſus alone whō the Father of verie loue hath giuen to death for the deliuerance of his bodie, which is the Church, to the which he was appointed head before the beginning of all tymes. To him therefor with the Father and holie Goſt, be all praiſe and glorie for euer and euer.

So be it.

1. Cor. 1.

30

1. Iohn. 4

10

Ephes. 1.

22

17

THE BEGIN- NETH THE BOOKE OF

the aduersaries of Gods eternal predestinatiō.

The first error of the careles by necessitie.

ANSWER.

WE are not ignorant, nether yet do ye dissemble, whom ye accuse, but how iustly you term our doctrine error, and vs careles, at this tyme I omit to speak becaus that after we shal, haue occasion more largely to comō with you in that mater. Onely at this present I demand of you with what conscience can you burden vs with the odious name of stoicall necessitie, which so often most impudently ye laye to our charge in this your moste vngodlie and confused worke: seing that no men do more abhorre that deuclishe opinion and prophane name then we do: It is easie to persuade you as I suppose that we dissent not from the iudgement of the reuerend seruant of Christ Iesus Iohn Calvin (whome ye in skofing and dispite vse to terme and call our God.) And therefore from hencefurth to put silence to your venemous tongues and to cause your impudencie more appere to such whose eyes sathan hath not blinded with like pryde and malice as in you are more then euident: I will faithfully recyte his wordes and sentences in this behalfe written thus in his Christian institutions.

Those (saith he, that studie to make this doctryn meaning of Gods eternall prouidēce and prædestination odious falsly do calumniat, that it is the Paradox, that is doubtfull and hard opinion, of the Stoicks who did affirm that all things chanced and come to passe by fatall or mere necessitie. The which also was objected to saint Augustine. Astouching vs, we do not willingly debate nor striue for wordes, neuertheles in no case admit we nor receaue the terme which the Stoikes vsed in latyn

B.

The
first se-
ction.

Cap. 14.
Sectio 40

Libr. ad
bonifa. 2.
Cap. 6.
C 40.

called *Fatum*. Aswel becaus it is of the nombre of those wordes, the prophane and vnprofitable nouities whereof Paul willeth vs to adoyd, as also becaufe that by hatred of it, our ennemies go about to charge the veritie of God. As touching the opinion, we are falsly and maliciously burdened therewith: for we imagin not a necessitie which is conteined within nature by a perpetnal conjunction of natural causes, as did the Stoicks, but we affirme and menteine that God is Lord, moderator and Go uernor of all things, whom we affirm to haue determined from the beginning according to his wisdom what he wold do, and now we say, that he doth execute according to his power what so euer he hath determined. Whereof we cōclude, that not onely the heauen and earth and creatures insensible, but also the cōsēles, and the willes of men are gouerned by his prouidence, so that they tēd and are led to the scope and end which he hath purposed. He procedeth further answering the obiection which may be made, saing: what then, is there nothing done by fortune and chance? I answer. That wel and godly it is written by Basilius called the great: That fortune and aduenture are the wordes of paynims, the signification whereof ought in no wise to enter in to the heart of the faithfull. For if all prosperitie be the benediction of God, and aduersitie, his malediction, there remaineth no place to fortune in such things as come to mē. And further to the end of that section he bringeth furth the mynde of Augustine concerning fortune, whereof parchance we may after somewhat speake. This one sentence is sufficient to cōuict bothe your master and you of malicious enuie and most vniust accusation: for herein doeth not onely Iohn Calvin, and we all with him, abhorre from the terme of *Fatum* called destinie, but also from that diabolicall opinion which the Stoikes mainteined. When I consider what should be the caus that thus maliciously ye should burdē vs with that which so planely by word and writing we oppugne, I am compelled to suspect, that
either

Retract.
lib. 1. cap.
2.

either ye vnderſtād not the nature of the terme which ye lay to our charge, orels that ye haue a further fetch, then at the firſt ſight doth appere.

We planely do affirme, that the opinion of the Stoikes is damnable and falſ: for they did place ſuch power in the ſterres and in their oppoſitions, that impoſſible (they affirmed) it was to change or auoyd that which by their conſtellation and influence was appointed to come. In ſo much that they helde, that Iupiter him ſelf (whom they called the great, and ſupreme God) could neither alter nor ſtop the operation of the ſterres and the effectes that ſhould folow therevpō: and ſo they affirmed, that the mutations of kingdomes the honors of ſome men, the defectiō of others, and finally that bothe vice and vertue were all rogiether in the power of the ſterres. Againſt this peſtilent opinion ſtrongly and learnedly diſputeth Auguſtin in diuerſe places, but cheſely in his fiſt booke of that worke intituled of the citie of God: affirming, that onely by the prouidence of God are kingdoms erected, mainteined and changed: that ſterres haue no power, neither to incline man to vertue nor to vice: that ſuch blaſphemies ought to be repelled from the eares of all men. Which ſentences, becaus they do moſt perfectly aggre with gods infallible worde, we reuerentlye embrace, and conſtantly do beleue: And ſo, why that ye ſhuld thus impudently accuſe vs of that which we neuer thought, wiſe men may wonder. O ſay you, ye take away the worde of Stoicall neceſſitie, but yet ye affirme the ſelfe ſame thing which they affirmed. I anſwer: if ye can make no difference betwext the omnipotent, moſte perfect, moſt juſt, and immutable will of God, and the oppoſition of ſterres, called conſtellation, you haue euill profited, not onely in Gods ſcoole, but alſo in thoſe artes, in which ſo of you wold ſeme to be ſubtill. Do we affirme, that of neceſſitie it was, that Pharaο after many plagues ſuſteined, ſhould with his greate hoſte be drowned? that Nabuchadnezer ſhould be trāſformed in to a brute beaſt?

*Stoical
neceſſitie.*

*Cap. 1. 2
3. 4 & 5.*

*Anſwer to
an obie-
ction.*

that Cyrus should first destroy Babilon, and after proclaime libertie to the people of God (after their long and dolorous captiuitie) because the influence of the sterres did lead them to that end? or do we not rather most constantly affirm, that the eternall counsel of God, his immutable decre, and most holie wil (which onely is the most perfect rule of all iustice and equitie) did bring all these thinges to passe by such meanes as he had appointed, and by his Prophetes fore spoken? But here you storme, crying in your accustomed furie: What is this els but stoicall necessitie, to make Gods wil the only cause of all thyngs, be they good or bad? How dull and ignorant you are, if ye can not make differēce betwext Gods will and that necessitie which the Stoikes mainteaned, I haue before touched, and how maliciously ye impute vnto vs, wordes and sentences, whereof ye be neuer able to conuict vs, shall shortly God willing) be declared. But by this I perceauē where the shoe doeth wring you. If Gods wil, his counsel, his prouidence and decre beare rule in the actions of mānes lief, then foresee you and feare, that your free will shal be broght into bondage: and so can ye not com first to the perfection of Angels, and in proesse of tyme to the iustice of Christe by the meanes of your free will. Whether I wrongously suspect you, and so haue erred in my iudgement, your own wordes shall after witnes. For seing that we haue planely proved, y^e most vniustly and moste maliciously ye accuse and traduce vs of the vane opinion of the Stoikes, I will procede to that which ye call our first error, after that I haue (for the better instructiō of the simple reader) declared, what we vnderstand by Prescience, Prouidence, and prædestination, which termes do so offend you, that ye can not heare them named.

*Why the
Anabap.
mystly-
keth the
doctryn of
predesti-
nation.*

**Presciē
ce.**

When we attribute prescience to God, we vnderstand, that all things haue euer bene and perpetually abyde present before his eyes, so that to his eternall knowledge nothing is bypast, nothing to com, but all thinges are present, and so are they present that they are not as
conceaued

conceaued imaginations or formes and figures, whereof other innumerable thinges procede (as Plato teacheth that of the form and exemple of one man , many thousandes of men are fashioned) But we say , that all things be so present before God , that he doeth contemplat and beholde them in their veritie and perfection. And therefore it is , that the Prophetes often tymes speak of things being yet after to com , with such certentie , as that they were alreadie done . And this præscience of God do we affirm to be extended to the vniuersall compasse and circuite of the world, yea and vnto euery particuler creature of the same.

Gods prouidence we call, that souerane empire and supreme dominiõ, which God alwayes kepeth in the gouernement of all thinges in heauen and earth contained. And these two (that is, Præscience and prouidence) we so attribute to God, that with the Apostle we feare not to affirme, that in him we haue our being, mouing, and lief: We feare not to affirme, that the way of man is not in his owne power , but that his foot steppes ar directed, by the eternall : That the sortes and lottes (which appere most subiect to fortune) go so furth by his prouidence : That a Sparro falleth not vpon the ground without our heauenlie father . And thus we giue not to God only præscience by an ydle sight , and a prouidence by a general mouing of his creatures (As not only som Philosophers, but also mo then is to be wished in our daies do) but we attribute vnto him such a knowledge and prouidence, as is extended to euery one of his creatures . In which he so worketh , that willingly they tend and incline to the end, to which they are appointed by him . What comforte do the sonnes of God receaue in earnest meditations hereof this tyme will not suffer to intreate . But at one word to finish , alas to what miserie were we exponed , if we should be perswaded , that sathan and the wicked might or could do any thing , otherwiese then God hath appointed? Let the godlye consider.

Predestination (whereof now this question is , we

B. iii.

Prouidence.

Ioan. 10.

Prouerb.

20.

Prouer. 16

Matth. 10

29.

Predestination

call the eternall and immutable decre of God, by the which he hath once determined with him self, what he will haue to be done with euerie man. For he hath not created all (as after shalbe proued) to be of one condition. Or if we will haue the definition of Predestination more large: we say, that it is, the most wise and most iust purpose of God, by the which before all tyme he constantly hath decreed to cal those whom he hath loued in Christ, to the knowledge of him self and of his sonne Christ Iesus, that they may be assured of their adoption by the iustification of faith, which working in them by charitie, maketh their workes to shyne before men to the glorie of their father, so that they (made conforme to the image of the sonne of God) may finally receaue that glorie, which is prepared for the vessels of mercie. These latter partes (to wit of vocation, iustification of faith, and of the effect of the same) haue I added, for such as thinke that we imagin it sufficient, that we be predestinate, how wickedly so euer we liue. We constantly affirme the plane contrarie: To wit, that none liuing wickedly, can haue the assurance, that he is predestinate to liue euerlasting. Yea althogh man and Angell wolde beare record with him, yet will his own conscience condemne him, vnto such tyme as vnfeignedly he turne from his wicked conuersation. These termes I thought good in the beginning to explaine, to the end that the reader may the better vnderstand our meaning in the same, and that we be not after often cōpelled to repete the againe. Now to that w^{ch} ye call the first error.

THE ADVERSARIE.

The
second
sectiō.

God hath not created all men to be saved by any manner of meanes, but before the foundation of the world he hath chosen a certen to saluation which is but a small flocke, and the rest which be innumerable he hath reprobate and ordeined to condemnation. Because so it pleaseth him.

ANSWER.

They are not onely reputed liers and called fals witnesses, that boldly and planelie affirme a lie in plane and expresse wordes, but such also as in reciting the myndes of other men, change their meaning by altering their wor

des, by adding more then they spake, or by diminishing that which might explaine the thinges that remained obscure or more fully might expresse the minde of the speakers. And in all these three vices are you criminall in this your first accusation or witnessing laid against vs. For our wordes ye haue altogether altered: to them ye haue added, and from the ye haue diminished that which ye think may aggravate and make odious our cause. And therefore I say, ye are detestable liers, and malicious accusers. For probation hereof I appele to our writings, be they in latyn, freche, Italia, or english (in so many tongues this matter is written) if that any of you be able to bring furth our propositions in any of the in this your forme, and containing your whole wordes, I offer to make satisfactiō vnto you, (whether ye will by worde or writing) yf I haue hieghly offended in calling you detestable liers. But if ye be neuer able to shew any such wordes vsed by vs (as plain it is ye be not) the yō master Castalio and you bothe are far from yf perfectiō (to speake no more bitterly) w^{ch} ye pretend. For ye are manifest liers: and whose sōnes they are called, you can not be ignorant, accusing me of that they neuer met. For thus formeth Castalio his first fals accusation against Master Calvin.

God hath created to perdition the most part of the world by the naked bare and pure pleasure of his own wil. And this same ye affirme in two wordes more impudently patched. so bothe you and he do adde to our wordes of your own malicious mynd. These sentences: God hath created the most parte of the world, which is an innumerable multitude, to perdition, onely becaus it so pleased him, you steall from our wordes, and suppress that which euer we ioine whē we make mention of gods predestination, to witt, that he hath created all thīges for his own glorie. That albeit the cause of gods will be incōprehensible, secret, and hid frō vs, whē of yf same masse he ordeyned som vesselles to honor, and sō to destruction, yet it is moste iust, most holie: and most to be reuerenced. Now to yf further declaratiō aswel of d^e mynd as of your shameles malice, I shall recite som scētes of master Caluī, as doth that godlie and learned mā Theodorus Beza against the craftie surmyse of your master Castalio.

Liers are the devilles sōnes.

24 AGAINST THE ADVERS.

I say (saith Iohn Calvin) with Augustin, that of God they were created whom without doute he fore knew to go to perdition: and that was so done becaus so he wold. Why he wold, it apperteineth not to vs to inquire, who cā not comprehend it: neither yet is it conuenient, that the will of God shall discend and come downe to be decided by vs. Of the which so oft as mention is made vnder the name of it, is the supreme and most hie rule of iustice nominated. And further we affirme, that which the scripture clearly sheweth, to wit, that God did once by his eternall and immutable counsel appoint, whom somtyme he should take to saluation, and also whom he should condemne to destruction. We affirm those whom he iudgeth worthie of participation of saluation to be adoptate and chosē of his free mercie for no respect of their own dignitie: but whom he giueth to condemnation, to the same he shuteth vp the entres to life by his incomprehensible iudgement: but yet by that iudgemēt, that neither can nor may be reprobud. And in another worke. If we be not ashamed saith he of the Gospell, it behoueth vs to confes that which therein is manifestly taught, that is, that God of his æternall good pleasure, whose cause dependeth vpon none other, hath destinate to saluation whom it pleased him, the rest being reiectēd. And whom he hath honored with his free adoption, those he illuminateth by his Spirit, that they may receaue the life offered in Christ: Others by their own will so remaining vnfaithfull, that being destitute of the light of faith, they continue in darknes. Also that which saint Augustine writeth: So is the will of God the hieghest rule of iustice, that what so euer he will in so far as he willeth it, it is to be holden iust. Therefor when the questiō is why did God so? It is to be answered: Because so he wold. But if thou procede asking, why he wold, thou sekest a thig greater and more hie then Gods wil, which can not be founde. And after saith he: We must euer returne to the pleasure of his will, the cause whereof is hidde within him self. But to make this mater more euident, I will ad-
duce

*Institut.
Cap. 14.
Sect. 5.*

*De æterna
Dei præ-
destinatiō.*

*Institu.
Cap. 14.
Sect. 14.*

duce one or two places mo, and so put end to this your forged accusacion for this tyme. In his book which he writeth of the eternal predestination of God, thus he saith. Albeit that God before the defection of Adam had determined for causes hid to vs, what he was to do, yet in scriptures we read nothing to be condemned of him, except sinne. And so it resteth, that he had iust causes (but hid from vs) in reiecting a part of men: for he hateth nor damneth nothing in man, but that which is contrarie to his iustice. Also writing vpon Isaie the 23. chap. vpon these wordes: The Lord of hoostes hath decreed, to prophane the pryde of all the noble ones &c, he saith, let vs learn of this place, that the prouidence of God is to be considered of vs, that to him we may giue the glorie and praise of his omnipotencie, for the wiidom and the iustice of God are to be ioyned with his power. Therefore as the scriptures teach vs, that God by his wisdom doth this or that, so do they teach vs a certen end why he doth this or that: for the imagination of the absolute power of God which the scholemen haue inuented, is an execrable blasphemie: for it is asmuch as they should say, that God were a tyrant, that appointed things to be done not according to equitie but according to his inordinat appetite. With such blasphemies be the scholes replenished, neither yet differ they from the Ethnicks who did affirme, that God iested or did sporte in the maters of men. But we are taught in the schole of Christe, that the iustice of God shyneth in his workes what so euer they be, y the mouthes of all men may be stopped, and glorie may be geuen to him alone. And therefor the Prophet rehearseth iust causes of this destruction (meaning of the destruction of Tyrus) that we shall not thinke that God doth any thing without reason. Those of Tyre were ambitious, proude, auaricious, lecherous, & dissolute.

What is he so simple, which may not now consider and vnderstand, what was your malice and deuilish intention, in patching vp this your first accusacion? not the

*Caluin
vpon I-
saiah.*

*The schoo-
les of Pa-
pistes full
of blasph-
mies.*

zeale of gods glorie, as you falsly pretend: but the hatred which ye haue conceaued againit them who haue sought your saluation. For if ye had ment any thing simply, ye should not haue added that which ye be neuer able to shew in our writings: neither yet can ye lausfully proue, that we haue spoken the same in reasoning with any of you. We (so taught by the scriptures) with reuerence do affirme, that God for iust causes albeit vnknowen and hid to vs, hath reiected a parte of men. But you (making no mention of any cause) affirme, that we holde, that he hath created the most part of the world (which is innumerable) to no other end, but to perdition, in which shameles lie your malice passeth measure: For neither do we rashly define the number of the one nor of the other, howbeit the scripture in dyuers places affirmeth, Christes flocke to be the little flocke, the number to be few, that findeth the way that leadeth to life. this notwithstanding (I say) we vse not boldly, to pronounce, whether of the nombres shalbe the greater, but wth all sobrietie we exhorthe the people committed to our charge, not to folowe y^e multitude to iniquitie. For if they do, there is no multitude that can preuale against God. And so to vs in this behalfe ye are greatly iniurious. But yet in y^e second parte, your malice is more manifest: for ye burde vs, that we should affirme, that the end of the creation of the reprobate, was none other but their eternall perdition. From which calummie master Calvin clearly purgeth vs in these wordes. All ought to know (saith he) that which Salomon saith, y^e God hath created all for him self, and the wicked also to the euill day. Consider and mark, that we (instructed by the holie Ghost) do first affirme, that the cause and end why the reprobate were created, neither was, nor is not, their onlie perdition (as ye burden vs) but that the glorie of God must nedes appere and shyne in all his workes. And secondarely we teach, that their perdition doeth so depend vpon gods predestinatiō, that the iust cause and mater of their perdition is found within them selues, and that albeit the decre and counsel of God be incomprehensible to mens vnderstanding, yet neuertheles it is most iust

Inst. cap.
14. sect.
 17.

iust and most holie . And thus haue I so plainly and in so few wordes as conueniently I could expound in what pointes ye are malicious liers, what ye haue added of hatred to our wordes , and what ye suppress that the equitie of our cause should not appere to men . God grant you (if his good pleasure be) with greater modestie to write, and with more humilitie to reason in those hiegh mysteries , which far surmount the reach of mannes capacitie. But now I procede to the preface of your confutation which thus beginneth.

THE ADVERSARIE.

The confutation of the first error.

To proue this true, they can bring furth no plane testimonie of the worde For there is no such saieg in the holie scripture that God hath reprobate man afore the world: But the sentēces which they alledge be far fet and forged, cōtrarie to the meaning of the holie Gost, as God willing it shal planely appere. And where scripture will not serue, they patch their tale with vnreasonable reasons, for their hole intention is contrarie to true reason.

The
third
se
ction.

ANSWER.

In verie dede, if all were true w̄ ye haue heaped vp in your vniust accusation , I for my parre, wold not ashamē to confesse, that more were affirmed then plane scriptures do teach: but your additiōs which before we haue touched, being remoued, and that added which of malice ye haue omitted, I hope, that our propositiō shalbe so plane and simple , that the reasonable man (if he be godlie,) shall neither lacke good reason nor plane scriptures to confirm the same. Albeit that ye are bold to affirme, that we haue neither scripture nor good reason , and that our whole intētion is contrarie to true reason . But now let vs forme our own propositiōs. God in his eternall and immutable counsels hath once appointed and decreed whom he wold take to saluatiō, ād whō also he wold leaue in ruyne ād perditō. Those whome he elected to saluation, he receaueth of fre mercie without all respect had to their own merites or dignitie, but of vnderferued loue gaue thē to his onelie son to be his inheritāce, ād thē in tyme he calleth of purpose, who as his shepe obey his voice, ād so do they attein to y

Two chief
propositiōs

ioy of that kingdom which was prepared for them before the foundations of the world wer laide . But to those whom he hath decreed to leaue in perdition , is so shut vp the entrie of life , that either they are left continually corrupted in their blindnes, or els if grace be offered , by them it is oppugned and obstinately refused, or if it seme to be receaued, that abideth but for a tyme onely, ad so they returne to their blindnes ad croked nature ad infidelitie agane, in which finally they iustly perishe.

Beacaus the hole cōtrouerſie standeth in this whether God hath chose any to lief euerlastig before the beginig of al tymes leuig others in their iust perditio, or not, my purpose is first by plane scriptures to proue the affirmatiue, and after in weying the same ad other scriptures, that by Gods grace shalbe adduced , so planely as I cā to shew ynto you , what horrible absurditie ineuitably foloweth vpon your error in which ye affirme, that God hath chosen no man more one then an other . that either your blindnes remoued , ye may turne with all humilitie to the eternall sōne of the eternall God, against whom you arm your selues , or els that your damnation may be the more sodayne and iust , for your refusall of the plaine light offered . That God hath chosen before the foundation of the world , witnesseth the Apostle, saing: Blessed be God the Father of our Lord Iesus Christe , who hath blessed vs with all spirituall blessing in heauenlie things by Christe as he hath chosen vs in him before the foundation of the world was laid, that we should be holie and without blame before him by loue . Here the Apostle in expresse wordes affirmeth that God hath chosen a certein nombre, (for he speaketh not to the hole world,) as you either ignorantly or els maliciously do after alledge, but to his beloued congregation of Ephesus who with all obedience had receaued the word of lief offered, and with great pacience had continewed in the same euen after the departure of their Apostle from them yea after his bōdes and impresonnement. Such I say doeth the Apostle affirme that God hath chosen, and that before the foundatiōs

Ephes. i.

of the world were laid: So that we haue Gods election before all beginning planely proued. Here might I bring furth many places but I hauing respect to breuitie stand content with this one place. That this he hath done once in his eternall and immutable counsell without respect to be had to our merites or workes (which you alledge to be causes of Gods election) witnesseth the same Apostle proceeding as foloweth: who haeth predestinat vs, that he should adoptat vs in children by Iesus Christe according to the good pleasure of his will that the glorie of his grace by the which he hath made vs deare, by that beloued may be praised. In whom we haue redemption and by his blood remission of sinne according to his abundant grace, of the which he hath plentifully poured vpon vs all wisdom and prudence, opening to vs the secrete of his will according to his good pleasure which he purposed in him self to the dispeſation of the fulnes of tymes, summarely to restore all things by Christe bothe those that be in the heauens, and those that be in the earth, by whom we are chosen in a portion or lott, predestinate according to the purpose of him by whose power are all thinges made, according to the decree of his will, that we should be to the praise of his glorie. Here the holie Ghoste as it were of set purpose, forſeing mannes vnthankfulness vseth wordes not only moſte propre, but also most vehement, and often repeteth the same, to beat doune all pryde and arrogancie of man presuming to arrogate any thing to him self in the mater of his saluation. He first saith: God hath predestinate. And lest y som might haue thoght as you folowig the Papistes, do now blasphemously affirme that so he did in respecte of our worthines, of workes, or faith, in one sentence he secludeth all which is without Christe Iesus and without him self, sayeng: he hath predestinate vs to adoptate vs in children by Christe Iesus in him self, according to the good pleasure of his will. If Christ Iesus, yea if God the Father, his æternall counsell, his decree and purpose, be other then our worthines, our faith, our qualitie, or our good workes, then neither for

the nor in respect of any of them were we chosen to lyfe. For plainly he affirmeth that by Christe in him self according to his good pleasure which he had purposed in him self, were we adoptate to be children yea and that according to the purpose and decre of his will. Here haue you the same and mo wordes then we vsed. For here are those wordes: the purpose of his good will, that he hath purposed in him self to predestinate and adoptate vs in childre. which wordes do most liuely expresse that which we affirme. But yet perchance ye lacke the prooffe of this parte, that God in his immutable counsell hath once chosen. For after, I perceauē, y this doeth much offend you. I trust ye will not reiect the testimonie of S. Iames, for ye seme vpon his wordes much to lea. And he saith that euery good and perfect gift is frome aboue, descending frome the Father of light, with whom there is no variablenes, neither shadowing by turning, he hath (saith he) of his owne will begotten vs by the worde of veritie. If with God, as he affirmeth, there be no variablenes, then must his counsell be immutable. If in him there be not, now darcknes and now light, but that as he dwelleth in the light which is inaccessible, so are and euer haue ben all thinges present in his sight. Then in his eternall counsell there falleth neither ignorance nor repentance: and so what he once decreed, that he faithfully will perfourme to the praise of his own glorie. But if ye will not admit my reasons, then must I bring vnto you plain scriptures. That God hath chosen before the foundations of the world, that he hath predestinate, purposed, and decreed, to adoptate vs in childre, is befor proued. The Prophet Isaiahs from the fortie chapter of his prophecie to the end of the same, intreateth chesely these two argumētes, vpon the one part to comfort the afflicted, and dispised church (which then was sore oppressed and after was to be led captiue to Babylon.) Vpon the other part to threaten iust vengeance aswell vpon the contemners of grace offered, as also vpon the
cruel

cruel ennemy. The estate of the churche was such, that all hope of libertie, redemption, and comfort was taken from them. They were as dead carions, buried in desperation, against the which the Prophet continually fighteth, calling them from the contemplation of the present miseries, and from the sight of such impediments as to them appered to stop their libertie, to the infallible promes of God, and to his counsell, which he affirmeth to be constant, and to his loue which is immutable. And therefor so often doeth he repere: It is I the eternall, who hath created the heauens, and hath laid the foundations of the earth: It is I, It is I, that will do it for my own names sake. I will establish the word of my seruāt (he meaneth, of Isaiah and of his other Prophetes, who in his name promised deliuerance to the people.) and I will perfourm the counsell of my messingers. I say to *Isai. 44.* Ierusalem be thou inhabited, and to the walles of Zion be you builded. By these and many other places the Prophete trauald to lift vp the people from the pitt of desperation in which they were to fall by reason of their greuous calamitie and long captiuitie, and that he might with more efficacie persuaide the same, he bringeth them to the league made with Abraham, to the remembrance of their wonderful deliuerance out of Egypt: and to the lenitie of God which their Fathers had found at all tymes. But in vane had all his labour ben if gods counsell, decre, and purpose had ben changeable. For easily they might haue obiected: to what vse serueth vs the promes made to Abraham, or the kyndnes of God which our fore fathers tasted? We haue refused God and therefor hath he refused and reiected vs, he hath broken his league and couenant with vs. But against all these desperate voices, and against your blasphemous error, who affirme that gods counsell and purpose changeth, as man doeth, fighteth and preuailleth the Prophete, Saing: My co-

Isaiah 55.

gitations are not your cogitations, neither are your waies my wayes (saith the eternall). But like as the heauens are hyer then the earth so do my wayes excell your waies, and my thoghtes your thoghtes. And the word y^e passeth furth of my mouth, shall not returne voyd to me. But it shall do what so euer I will (note and giue glorie to God) and it shall prosper in those thinges to the which I haue sent it. I doubt not but that the godlie reader doeth clearly se the mynd of the Prophete to be, to rebuke the vanitie of the Iewes beleuing that gods counselles, couenant and loue, were subiect to such mutabilitie as they them selues were in there counselles loue, and promises. But the Prophet maketh so much difference betwext the one and the other as is betwext the heauen and the earthe, and doth further affirme, that as the dewe and rayne do not fall and come downe in vane; so shall not the word which God speaketh (which is of more excellencie then all creatures) lack his effect: but it shall worke the will of God, and shall prosper as he hath appointed it, and that because it is God who hath spoken that, which was purposed in his eternall and immutable counsell before all tymes.

Isaiah. 54

Vpon this ground and foundation (that is vpon Gods immutable loue and counsell) buildeth the Prophet the saluation and delyuerance of the churche, as more planely he speaketh in these wordes: For this shalbe to me as the waters of Noah: for as I haue sworne, that the waters of Noah shall no more ouergo the earth, so haue I sworne, that I shall not be angrie at the neither yet rebuke thee: Rather shall the mountanes leaue their place, and the hilles shake, then that my goodnes shall leaue thee, or that the couenant of my peace shall wauer (saith the eternall, who hath compassion vpon thee). Which only one place is sufficient to proue, what so euer we haue affirmed, that is, that gods counsell, loue, and goodnes, towards his churche, is immutable. For the example and the similitude which he bringeth in, are most plane and euident. The waters haue neuer vniuersally ouerflowed the earth, synce the dayes of Noah to who he made his couenant to the contrarie, and yet no les iniquitie

The constancie of Gods promises.

quitie (yea greter) hath reigned in all aeges synce, then did before. What is the the cause that the like or greater vengeance is not taken? The certentie no doubt of his promes, which he hath made to his curch in Christe Iesus his onelie welbeloued. The montanes we se in all tēpestes and stormes do kepe their place, they do not flitte, neither yet are they shaken with the vehemencie of windes. But if they should (saieth the eternall) my goodnes shall not leaue thee (ô mercie without measure) neither shall the couenant of my peace shake nor wauer. Thus I suppose, that the godlie reader doth perceauē ād se, that we lack not scripture (as ye affirme) to proue, that gods loue and counsell towards his elect is stable, and that because it is grounded vpon him self and not vpon vs, as, (to your codemnation, if by tymes ye repent not) ye falsly imagin. But yet lest that ye shall complain that these scriptures be not plane ynough, I will bring in yet one, and so end this parte: Heare me ô house of Iacob, and all you residue of the house of Israel, who are borne of me frome the wombe, and borne of me from the birth: and euen to the aege I am he (the same God) and euen to the whyte heares I shal bear, I haue done, ād I shall bear, yea I shall bear and deliuer. What wordes can be more vehement and more plaine to proue, that the loue of God can neuer change from his elect? For that is his conclusion which he collected vpon the former partes, Saing, I shall bear, and I shall delyuer. And why? because I haue born you. Is this a good reason: that God shall delyuer because that he hath once born? How so euer it seme to the Anabaptist, it semeth good to the holie Gost. And Dauid and Iob did with the like remembrance comforte them selues in their greatest tribulations. The one saying, Thow art he that hast drawn me furth of my mothers wombe. In thee haue I trusted hanging vpon my mothers breastes: vpon the was I cast from the birth: frome my mothers wombe thow art my God. In these wordes Dauid did arme him selfe against the horrib'e tentations, which did assault him in those moste greuous persecutiōs

Isaia. 46.

Psal. 21.

34 AGAINST THE ADVERS.

which vnder Saul he sustained. For so must not that Psalme be interpreted of Christe and his passion, that Dauid had no portiō of it: by the which when to his own iudgement and to the iudgement of all men also, he appered to haue ben oppressed, he gathered new strength and comfort by ſ benefits of God, which before he had receaued. And so he concludeth here: Thow that art the author of my life, thow that didst nourish and preserue me euen in the midst of darknes, wilt continue my God still and so shalt thow deliuer me. What is the reason of this conclusion? Dauid him self doth expresse it saying: O Lord thy mercie is euerlasting, thow shalt not leaue the workes of thyne hādes. In which wordes Dauid frome the midst of troubles is lift vp to the contemplation of gods nature: who as he chuseth of fre mercie and bestoweth his giftes vpon his children, before that either they can deserue the or yet know them, so doth he continue the same moste constantly to the end vnto the membres of Christes bodie, and vpon this same ground alone stayed the faith of Iob in his most extreme anguise for in these wordes he doeth as it were complayne to God. Thy handes haue made me, and facioned me wholly round aboute and wilt thow destroy me. Remember I pray the that thow hast fashioned me as the Potter doth his clay, and wilt thou bring me into dust againe? Hast thou not poured me oute as milk and turned me to cruddes like chese. Thou hast clothed me with skinne and flesh and ioyned me together with bones and synewes. Thou hast giuen me life and grace and thy visitatiō hath preserued my spirite. Thogh thou hast hid these things in thyne heart I know that it is so with the. Here it is plain, that Iob fighteth against desperation which vehemently did assaut him by reason of his paines intollerable. And in his battell he apprehēdeth this holde: God hath begon to shew mercie vnto me which in many things I haue felt, and I still depend and hang vpon the same, therefor my God may not dispyse the workes of his handes. And so farre procedeth he in this

Psal. 138.

Iob. 10.

this disputation, till that he maketh this cōclusion (which God after did approue.) I know (saieth Iob) that my reuenger liueth , whom I shall se, yea myne eyes shall se him, and none other. Vpon what ground I say did this faith of Iob stand? No doubt vpon this, that gods counsell is stable, and that his loue is immutable towards such as once he had taken in to his sauegarde . And if ye doubt that this is rather our collection then the plaine sentence of the holie Gost , conferre oure proposition with the former wordes of Iſaiah, and let it be iudged by them . And if that yet ye crye that we haue broght furth no plaine scripture affirming that the counsell of God is immutable, then heare what the same Prophete saieth . It is I (saieth he) that frome the beginning shew the things that be last and from the beginning thole things that be not done. It is I that do speak and my counsell is stable . and what so euer I will , that I do . Consider and beholde that the Prophet affirmeth the counsell of God to be stable , yea to be so immutable , that neither could the tyranny of the ennemies neither yet the former sinnes of the people, neither yet their present vnthankfulnes stoppe God from shewing his mercie . Becaus that his infinite goodnes founde away euen in the midst of death to manifest his own glorie . Such as by malice be not altogether blinded , hauing any exercise in the scriptures of God , may easely perceauē , that I haue wrested no parte of the Prophetes mynde . For continually one thing doth he beat in their eares , to witt , that God will shew mercie , will deliuer , and will be Sauour vnto them for his Names sake for his promes made to Abraham , and for the glorie of him self . But now shortly let vs heare two or three places of the new testament spoken to the same purpose , and so let vs put end to this part . Our master Christ Iesus plainly affirmeth , that all which the father gaue him, shoulde come vnto him , pronouncing that who soeuer cometh he wold not cast him furth , but will rayse him vp and giue *Iohn. 6.*

him life . For this (saith he) is the will of the Father that hath sent me ; that I shall lose nothing of all those which the Father hath giuen to me, but that I might raise them vp in the last day . for this is the will of him that hath sent me , that all that seeth the Sonne and beleueth in him, may haue life euerlasting . Of those wordes of our master, it is euident , first that the Father hath geuen some to the Sonne Christe Iesus , yea and also that some be , that are not giuen . But of that after . And secundarely that it beho ueth the same to come vnto him, for so he affirmeth say- ing . All that my father gaue vnto me, shall come vnto me . He leaueth it not in doubt , but planely affirmeth they shall come . Thirdly the end and fruite of the commig is expressed: to witt, y they obtaine life euerlasting . Which to them that of the father are giuen and of the Sonne receaued, is so sure, that Christe Iesus him self pronounceth, y oute of his handes is none able to plucke them awaye . Plaine it is , that the counsell of God is stable and his lo- ue immutable towards his elect, becaus(al other condi- tions set aparte) Christe affirmeth , that the life euerla- sting pertaineth to the that are giuen by God, and receau- ed by him in protection and sauergarde . But more pla- nely doth he speake in that his solemne praier : for after that by diuers meanes he had comforted the sorowfull hear- tes of his disciples, he giueth comfort to the whole chur- che: Affirming, that he did not pray onely for those that there were present with him , but also for all those that should after beleue (by their preaching) in him . These wordes he added for our singuler comforte : I haue giue vnto them the glorie which thou hast geuen to me, that they may be one as we are one, I in them and thou in me, that they may be made perfecte in one, and that the world may know, y thou hast sent me and y thou hast loued the as thou hast loued me . O that oure heartes coulde wit- hout contradictiõ embrace these wordes: for the w humi- litie shoulde we prostrate oure selues before oure God, and with vnfeined teares giue thanks for his mercie . Three things in these wordes are to be obserued , first that the
same

Ioan. 17.

same glorie which God the Father hath giue to his Sonne, the same hath he giuen to such as beleue in him : not that either Christ Iesus had then the full glorie, as he was man (for as yet he had not ouercome the death) neither y his elect at any tyme in this life can atteine to the fruition of the same, but that the one was as assured in gods immutable counsell as was the other. For as the head shoulde ouercome the bitter death, and so triumphe ouer sathan the authour thereof, so should his membres in the tyme appoynted, as he doth further expresse, sayinge: I wil (Father) that where, that I am, there also be those which thou hast giuen vnto me, that they may se my glorie. The second is that so streit and nere is the coniunction and vnion betwext Christ Iesus and his membres, that they must be one, and neuer can be seperated. For so did Christe pray, Saing: That they all may be one, as we are one. I in them and thou in me, that they may be made perfecte in one. Let the coniunction be diligently marked: for much it serueth to our comfort. As the Godhead is inseparably ioined with the humanitie in Christ Iesus our Lord, so the one that is the God head, neither could nor can leaue the humanitie at any tyme. how bitter that euer the stormes appeared: so can not Christ Iesus leaue his dear spouse the Church, neither yet any trew membre of the same. For that he includeth vnder the generall word (all) for any accidēt, how horrible that euer it be, that came to passe in their life. And albeit that this appere strange, and also a doctrine that may seme to giue libertie to sinne, yet may not the children of God be defrauded of their fode, becaus that dogges will abuse the same. But of this we shall (God willing) after speak. The third thing to be noted, is, that the loue of God towards his elect giuen to Christe is immutable. For Christ putteth it in equall ballance with the loue by the which his Father loued him. Not that I wold any man should so vnderstand me, as that I placed any man in equall dignitie and glorie with Christe Iesus touchig his office. No that must be reserved wholly and onely to him self: that he is the one-

Rom. 6.

lie beloued, in whom all the rest are beloued: that he is the head, that onely geueth life to the bodie: and that he is the souerane prince, before whom all knee shall bowe. But I meane, that as the loue of God the Father was euer constant towards his deare Sonne, so is it also towards the membres of his bodie, yea euen when they are ignorant, and enemies vnto him, as the apostle witnesseth saig: God specially commendeth his loue towards vs, that when we were yet sinners, Christ died for vs: much more being iustified now by his blood, we shall be saued by him from wrath. For if when we were enemies we were reconciled to God by the death of his Sonne, much more we being reconciled shall be saued by his life. To some, these wordes maye appere cōtrary to oure purpose, for they make mētion of a reconciliation, which is not made, but where there is enemitie and dissention. But if they be righteously considered they shall most euidently proue that, which we affirmē, which is, that God loued the membres of Christes bodie, euen when they are ignorant, when they by them selues are vnworthie and enemies. For this is his first proposition, that we being iustified by faith, haue peace with God by our Lord Iesus Christ. Where he maketh mention of peace, he putteth vs in mynde of the dissension and warre which was betwext gods iustice and oure sinnes. This enemitie (saith he) is taken away, and we haue obtained peace. And lest that this comforte shoulde sodenly euanish, or els that men shoulde not depely wey it, he bringeth vs to the eternall loue of God, affirming that God loued vs when we were weake. Where we must obserue, that the apostle speaketh not vniuersally of all men, but of such as were and shoulde be iustified by faith, and had the loue of God poured in to their heartes by the holie Gost which was giuen vnto them. To such saith he. if God did loue vs when we were weake and his enemies, muche more must he loue vs when we are reconciled, and begin in faith to call him father. The Apostle affirmeth, that oure reconciliation proceded from gods loue: which thing sainct Iohan more planely doeth witness

witnes in these wordes : In this appereth the loue of God towards vs, that God hath sent furth his onely Sonne into the world that we should liue by him. In this I say is loue, not that we loued God, but that he loued vs, and hath sent his Sonne the propitiation for our finnes . so that both those apostles in plaine wordes do speake , that which before I haue affirmed to witte, that God loued the members of Christ Iesus euen when they were enemies aswell touching their knowledge and apprehension, as also touching the corruption of their nature, which was not regenerate . And so I conclude as before , that the loue of God towards his electe is stable and immutable , as it which beginneth not in tyme, neither dependeth vpon our worthines or dignitie : which trueth is contrarie to that which I perceauē ye holde and affirme. Thus far (I trust) we haue sufficiently proued , and that by plain scriptures , and by no patched vnreasonable reasons (as the author of your booke accuseth vs .) That God hath his electe, whom in Christ Iesus he hath chosen , and that of decreed purpose, to giue them life . Which purpose, counsell, and loue of God is sure stable, and immutable. Now resteth to proue, that God hath reiected some, and also to note the absurdities which folow vpon your doctrine, and so shall I not be compelled after in the discourse to spende tyme and trauell to confute your error.

That God hath reprobated any , appereth to you horrible. Yea and ye affirme, God to be more cruell then any wild beast, if so he did . For thus ye writte in your booke as foloweth.

THE ADVERSARIE.

God hath geue to all his sensible creatures a naturall inclination to loue their birthes , then doth God also loue his birthe as he saith, shall I cause other to beare and shall not I also beare ? Likewise shall God make other to loue their birthes, ad he not loue his own birthe? Man is the birthe and child of God created to his own image ad similitude (as the Prophet saith) haue we not al one father ? Hath not one God made vs ? And Paul saith: we are the

The
fourth
section.

Zach. 3.
Aet. 17.

generation of God. Wherefore God loueth his own birthe, that is man. Then did he not reprobate, and cast a way man afore he was. For that were a profe, that he hated and abhorred his own birthe aboue all other. Now there is no wild beast, much les any man which wold bring furthe their birth to destruction. How much les then becometh it the goodnes of God to make ad bring furth like to his own image and similitude vnto perpetuall confusion.

A N S W E R.

How bolde, how shameles, and how blasphemous thou declarest thy self (I speak to thee ad thy copagnions that collected these blasphemies) It shall shortly appere after that I haue by gods grace with simple perspicuitie declared the trueth.

Trew it is that to the naturall man nothing appeareth more absurde, nor more repugnat to good reason (as men term it) then that all shall depend vpon gods will and appointment. for so think they; that God can not auoid the suspicion of iniustice, yea say they he can not be purged nor made fre from malice and crueltie. But such as entrying within them self do but in a parte consider what is their own condition, what is there ignorance, and how far they are inferiour to y angels in iustice ad knowledge, to his holie angels (I say) that be most obedient and continually stand before his face, and yet neuertheles do couer their faces, and of verey reuerence neither darre nor will rashly behold the brightnes of his glorie. If further we shall cōsider y as in God, his wisdom, his power, his goodnes and mercie are infinite, so are his iudgemēts and iustice (in the self most righteous) incomprehensible to the dulnes of our wittes. For as his wisdom and power far surmounte all that we can imagin, so are his iudgements and iustice a great depe (as Dauid affirmeth, and in the booke of Iob, is planely described) able to swallowe vp and vtterly to cofounde all our senses. Alas, shall I, whose corporall eie is so feble and weak, that directly it can not behold the son which is a visib'e creature, but that it shall be blinded ad dasyllled: shall I? I say, direct the
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cie of my mynde (corrupted by sinne to measure and comprehend the brightnes of his iustice, who dwelleth in the light inaccessible? If man could impose or prescribe to God a law and measure of wisdom, power, mercie, and goodness, so y none of the should otherwise be in his eternall God heade, the man could vnderstand & approue: the some apperance might they haue to bring his iustice (which is no les infinite and incomprehensible then the others) vnder the censure and examination of their iudgement and reason. But what bolde and foolish presumption is this? that man, who knoweth not fully what lieth within his own heart, shall without all reuerence enter to iudge the secrete mysteries, the full knowledge whereof doeth onely abyde in the eternall God head. That impudently he shall pronounce: this can not be iust, becaus we do neither see nor vnderstand the cause of the iustice. God graunt vs greater humilitie, more reuerence and fear (which righteously is called the beginning of wisdom) then that so rashly and proudly we shall presume to damne that which we vnderstand not. Lest that doing the contrarie, that malediction pronounced by Isaiah fall vpon vs, where he saierh: Wo be to him that reasoneth with his maker, the vessel of claie with the potter. Doth the clay say to the potter, what makest thou? and thy work hath no handes, wo be to him that saierh to his father what shalt thou beget.

Isaiah. 45

This I thoght expedient briefly to admonishe the godlie reader, before I did enter in to plane battell with the aduersarie. Beseching further such as do not erre in this article of set purpose and malice but rather of ignorance and simplicitie, not to be offended, as thogh I did stomack against them, if at any tyme I shall handle the impudent writer or collector of this booke (whose nature is better knowne vnto me then vnto many of them) according to his malicious frowardnes: But now shortly to the mater. The proposition and conclusion of this writer are bothe one: to witte, *God hath not reiected nor reprobated anie man*. His reasons and argumentes (as the reader

The say-
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Iob. 39.

What the
adversary
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may perceauc) are : for that were against the nature of God, & he thus proueth, God causeth others to beare and therefor he beareth. And so bringing his argumēt frō this similitude: God maketh beastes loue their birthes: therefor he loueth his birthes: but al men are the birthes of God. For God is the father of Adame, of who are al mē borne. Therefor he loueth all mē. If he loueth, the did he roprobate none, for that shoulde declare, that he hated and abhorred, and were more cruell then a wilde, beast. These be thy argumēts, (blasphemous mouth) In answerīg whereto if I shall seme to excede modestie, let the godlie cōsider, that thy horrible blasphemies are intolerable. And first I call the heauen and earthe, the insensible creatures, and the iudgement of reasonable men to witnes with me, how beastly be thy cogitations of the eternall God head: when thou saiest. God must loue his birthes, becaus he hath giuen a naturall inclination to all beastes to loue their birthes. If thy reason be good, then must God forget some of his birthes in their youth, and reiecte all care of the. For that same nature giueth God to som fowles, as y book of Iob doth witnes in these wordes (speaking of the Estrich) which leaueth his egges in the earth and maketh them hote in the dust, and forgetteth that the foote might scatter them or that the wilde beast might breake them. He sheweth him self cruell vnto his young ones as they were not his and is withoute feare as if he traualed in vain. For God hath depriued him of wisdom and hath geuen him no parte of vnderstanding. If thy reason I say be good, God must loue his birth, because he causeth all other beastes loue their birthes. Then I say, it must also folow, God shall forgett, and hardly intreat som, for such nature and inclination hath he giuen to som of his creatures as is plainly proued. I do mean (thow wilt say) of loue onely: but the scripture (which either ignorantly, or els maliciously thow corruptest) declareth the contrarie for thow wilt make God to beare, because he causeth others to beare. That scripture I say thow doest peruerter, as thow doest all the rest. For what the Prophete of God applieth to the

to the miraculous restauration of the church which then was most afflicted, that thou doest alledge to make God haue like affections with brute beastes. And that neither thou nor any other shall haue occasion to repute, that I accuse the wrongfully. I will recite the hole wordes of the Prophete, who thus speaketh: Before she hath traueled of child birth she hath borne, and before that doloure come, she brought furth a man, who hath heard the like? or who hath sene the like vnto this? was y^e earth builded (he meaneth set in order) in one day? was there euer a nation borne at once, and yet Zion hath traueled of child birth, and at once hath she brought furth hir children, he addeth the cause of this supernaturall multiplication and felicitie, Saying: shall I bring to a strait? and shall I not cause to bear? sayeth the eternall? shall I cause to beare and shall I make restraite saith thy God, They are more then blynd which do not se, that God in these wordes hath neither respect to the naturall inclination of beastes, neither yet to any common loue that he beareth to his creatures. But to that incomprehensible and vchangeable loue which he beareth to his church: the multiplication, the ioy and felicitie whereof, he will at once bring furth in such sort that his elect shall neuer remember to their greif that they susteined any passion or paine: Let the indifferent reader compare this interpretation with the plane wordes of the Prophete: and so let thy self iudge, how irreuerently thou doest abuse the moste comfortable wordes of the holie Ghost, to establish thy error. But let it be, that thou didst mean of loue, and of no affection els, Art thou become so bolde, and impudent, that thou darrest subiect God, to the law, lymites and boundes of nature? To speake the mater more planely. I ask of the first if thou wilt denie the loue of God to be perfecte except that he do for all maner of men that which beastes naturally do for their birthes. Secondarely if thou filthie earth darrest burden God in his presence with

Isaia. 46.

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Answer.
Malac. 2.

crueltye) as now thou doest in thy blind rage, if he hath not created and made all men of equall estate condition and dignitie. Thirdly if thou shalt stand in iudgement, and lay iniustice to his charge, if he shew mercie to who he will, and also indurate ad make hard who he will. For all these thre, will I planely proue, that God doeth, first y he doth not for his dearest children to our iudgement, that which beastes naturally do for their birthes, I trust thy self will easely confes. For the Tygar, the bear, the Lyon and others do so tender their whelpes, that euen against the strength of man (were he neuer so valiant) will they fight for defence of their young ones, but we do se that God comonly doth so permit his dearest children to the cruel appetites of the most wicked men, that for a season he appereth to haue forgotten them, and to haue turned his face and countenance frome them. And shall we therefor think, that gods loue is not perfect or that his power is diminished or his good will towardes his childre chaged: God forbid. But this say you doth not offend vs, but that God should reprobate any man whom he created to his own image and similitude that we ca not beare, for it repugneth to his loue and iustice. Well of your first reason which you drawe frome nature, I suppose we haue obtained that God is not bound in all things to folow the naturall loue of his creatures. For he doeth often suffer, (and I trust ye will not say that he is enforced so to do) his dearest children most cruelly to be handled, which no beast willingly will do. Now let vs wey your seconde reason. man sayeth your book is the birthe, and child of God created to his own image and similitud (as the Prophet saieth) wherefor God loueth his own birth (that is mā) Then did he not reprobate and cast away man afore he was: for that were a proof that he hated and abhorred.

Omitting your ignorance by the wicke ye applie generally to all men thoses promesses which the Prophete Malachie spake to the people of God. Let it be granted vnto you that as all men were created in Adam, so God sem maner of way is their father what will or can ye thereof conclude. That God loueth all say you.

If you vnderstand and affirme that equally God loueth all becaus all were created by him, the common experience ad the diuerſitie of gods giſtes ſhall reprove your vanitie. for vnto one man we ſee greater giſtes giuen then vnto other, ſom we ſe verteuſe and others giuen to nothing but to iniquitie. If you ſay, he loueth them in that he offereth vnto the his grace which when they reſuſe, then beginneth he to hate them, you haue proued nothing of your intent, and further the plain ſcripture confuteth this your error. and firſt I ſay that before ye can proue your concluſion to be good, ye muſt proue that all men ſtoode, do ſtand, and be born in the ſame perfection that Adame was created in. For it doth not ſollow, that God ſtill loueth all men, becauſe he loued Adam (created to his own image and ſimilitude.) The reaſon is. Adam did fall from that image, became rebellious inobediēt, and ſlaue to the deuill. And in the ſame damnation wrapped all his poſteritie. So that now from Adam we can claime nothing, but ſinne, wrath, death, and hatred, as the apoſtle affirmeth, that of nature we were all the ſonnes of wraeth. If ye alledge that the apoſtle ſpeaketh in that place, of man as he is corrupted in Adame, and ſo iuſtly deprived from gods fauor, then I demand of you (if man doth yet ſtād in Adame) which if ye confeſſe, the holie ſpirit ſhall conuiēt you of alie. For by the mouth of the Apoſtle he affirmed that by one mā ſinne entred in to the world ad by the meanes of ſinne death come vpon all men, ſo that in the firſt man Adame (who fell frome his puritie, haue we neither loue, iuſtice, nor liſe, but y cōtraries, to wit hatred, ſinne, ad death. But God as he had choſen his elect before all beginning in Chriſte Ieſus his Sonne ſo, hath he placed theſe giſtes in the ſecond Adam alone. that of his fulnes we may all receaue euen grace for grace. And thus ye may eaſely perceauē, how vane be your arguments which you iudged moſt ſtrong. Your firſt, drawen from nature and naturall inclination, proueth nothing, becauſe that God who is alawaies fre, can not be ſubieēt to the lawes of nature. Albeit that for our weaknes he ſome tymes vſeth ſimilitudes taken

*What we
haue in
Adam.*

Error of
Anabapti-
stes.

The affir-
mations
of the
true
Christiā

Gen. 3.

from nature. Your second is like vaine, seeing that neither Adam him self did stand in his perfection, neither is any of his corrupted seed as he is the sō of Adam borne in that condition and dignitie: But contrary wise, we must refuse the flesh, and blood, nature and our first Adā, if euer we shall be partakers of life. This onely were sufficient to confute, bothe your vnreasonable reasons. But that, here after ye shall haue no occasion to complain of obscuritie, neither yet that we relent in any parte, I will first simply propose what we teach and beleue, and there after by gods grace evidently proue the same. You make the loue of God common to all men and that do we constantly deny, and say that before all beginning God hath loued his elect in Christ Iesus his Sonne and that from the same eternitie he hath reprobate others: whom for most iust causes in the tyme appointed to his iudgement he shall adiuge to tormentes and fier inextinguible. Here you stomak, and storne, here ye crie blasphemie, and here you say, that we affirme that, which can not be proued by gods scriptures. How sure is the probation of the former part, let the indifferent reader iudge by that which is all ready spoken. Let vs now come to the second. And that ye shall not think that I shall more depend vpon argumentes and reason then vpon scripture, I will begin with scripture, and let argumentes and reason serue onely in stede of hande maides, which shall not command but obey scripture pronounced by the voyce of God. After that by rebellion man was spoiled of all graces, and that the contrarie vices had taken place and possession in the heartes of bothe these miserable creatures, of Adam I mean, and of the woman. God pronounced this sentence against the serpent. Because thou hast done this, cursed art thou amongst all the beastes of the earth. I shall establish enemitie betwixt thee and that woman, betwixt thy seed, and her seed. That seed shall break downe thy head and thou shalt break downe his heele. As I suppose no man wilbe

man wilbe so impudent, as to deny that this is the voice of God, pronouncing and promising, that he will stablish and put a battel, where none was appering to be: for sa-
 than before had obtained such victorie, and so had van-
 quished bothe the woman and Adam, that they could ne-
 uer haue resisted that seruitude by them selues. And the-
 refor doth he disclose the bowelles of his mercie, and
 doth communicat with them that counsell which was se-
 crete with him selfe before all beginning. And if ye de-
 mande, *How can it be proued, that this was his eternall coun-
 sell?* I answer because, that he in whom there is no chan-
 geing nor variablenes, hath now pronounced it: and whe-
 ther this reason be sufficient or not in answering to your
 obiection we shall after consider. Now resteth it onely
 to be obserued, whether it was the will of God or not to
 make a difference betwext man and man. Plaine it is that
 before his face as touching the first birth, there standeth
 but one lompe, or masse (as saint Paul termeth it) and yet
 from the same are two sedes appointed to spring, which
 are the two churches: The elect contained vnder the se-
 de of the woman, and the reprobate or malignant church
 comprehended vnder the name of the Serpentes sede. To
 the one is promised victorie, to the other is denounced
 by the irreuocable sentence of God the broosing of the
 head, which is destruction and confusion. I think ye will
 not say, that he was constrained therto by any force ex-
 terior as we speake, seing he is the eternall which chan-
 geth not, euer abiding Lord ouer all creatures, who may
 and doth performe what so euer he will in heauen and
 in earth. Then of necessitie it must folowe, that this
 battell is appointed by his will. And that do the wordes
 plainely beare. For he saieth not I know that there
 shall be a battell, or I will suffer and permitt (as you v-
 se to interprete such places) a battel to be, but he plai-
 nely saieth, I will put and stablish the battel and ene-
 mitie, declaring thereby, that as he was the force,
 strengthe, and the conductor to the sede of the woman

Question.

Answer.

*The church
 of
 Christe
 and the
 Serpentes;
 sede.*

*De bono
perseuerat*

*Reply of
the aduer
sary.*

sowolde he most assuredly giue victorie to the same. Which thing S. Augustine diligently did note, and godly admonished. Affirming, that our condition in Christe Iesus is now better and more sure, then before was the condition of Adam in his own fre will. For that, that he had non other strenght, but that which might be and was overcome. But we haue the strenght that is inuincible because it is the power of the eternall. This one place I say doeth most euidently proue, that God willingly maketh a difference betwext man and man, appointing to the one sorte victorie, and lief, to the other subiection and death. But yet ye reply this can not be proued to be the eternall couell of God. for it is pronouced in respect of the faith workes and obedience of the one, and in respect of the insidelitie vicious liuing and inobedience of the other. Your obiection (which here I now intreat that after I be the les troubled) hath two membres, the former will I now touche, abiding better oportunitie for the other. Where ye alledge, that this can not be proued to haue bene the eternall counsell of God, becaus it was pronouced in tyme, your reason appereth (and is) more then foolish. For what is he, that against the plain scripture of God will affirme this reason, The kingdome of heauen shalbe giuen in the end of the world to the elect of God, therefor it was not prepared to them before the beginning. Doth not (I say) the plaine voice of Christ condemne this vaine reason. Or if I should say: the death of Christ was four thousand yeares after the beginning, therefore the lambe was not killed from the beginning. Were not this most foolish, and contrarie to the plane scriptures: But is not the contrarie reason most sure, most true and strōg: God in tyme hath pronouced, and his sentence being once pronouced, most cōstātly doth he execute the same: Therefor it was his eternall and immutable counsell. As our election was purposed and decreed in gods eternall counsell before the beginning of all tymes, ad yet from aege to aege was the same reueled to his chosen children. Did therefor the Apost'e or rather the holie Gost lie (who doth affirme, that

we were elected) as before is proued in Christ Iesus before all tyme? Euen so is it in this mater, the sentence by the which the battell came furth first to the knowledge of man was temporall. But the stabilitie and continuance of it plainly proueth, that it was and is the eternall purpose and counsell of God. But yet more depely to discede in to the mater. Was it the eternall purpose and counsell of God to create the worlde and so to make man to his own image and similitude? I suppose that euerie reasonable man will confesse that so it was. Then do I alke if God was ignorant what shoulde become on all mankynd before that any creation was? so to affirme is to deny his eternall knowledge, wisdom, and God head: he did know ad forsee his fall, and yet he did creat him: then if it was not his eternall counsell that to his glorie this difference and diuinitie should be in mākynd which then was but one soueraine of manne, why did he not giue vnto hym such strength, as could not be ouercome? It shall nothing releue nor help you, to shift with the Papistes, alledging, that God gaue him free will and aboundat graces by the which he might haue resisted and ganestand all assaultes and tentations if he wold, that we deny not. But yet we aske why did not God giue vnto him the will to resiste, or why did he not so bridle sathan, that he might not haue tempted him? I trust ye will not with the Manicheis affirme, that there was a power greater then the power of the good God, and that this wicked power did for a tyme ouercom the power and destroy the counsell of the good God who was creator and loue of mankinde. For that were plainly to deny the omnipotencie of our God. If you say (as after ye write) that God did onely permit and suffer his fall, ye haue said nothing to the purpose: for still I demande, whether he did suffer it willingly or vnwillingly. If ye say willingly, then are ye caught in the snare which ye wold auoyde. If ye say it was against his purpose ad will, the fall ye in to that horrible blasphemie of the Manicheis, denying gods omnipotent power. And if yet ye wold escape, imagining God to loke and

Question

beholde the end of the mater, and yet neither willing the one nor the other, then fall ye into the blasphemie of Epicurus who althogh in plaine wordes he durst not deny God yet did he affirme, that he regarded not the workes of men, but did idly occupie the heauens. But how far this repugneth to our faith, who beleue God to be omnipotent, not onely becaus he may do all thinges, but also because that it is he that created light and darknes, good and euill, and finally that worketh all in all thinges according to the purpose of his good pleasure: let such as be but meanly exercised in the scriptures iudge, and so (I say) that mans fall and the difference that came to our knowledge by the same, was no les determined in the eternall counsell of God then was his creation. And that in this sentence is yet most euidently to be espied. For if

Gods purpose was from the beginning to make a difference in mankinde.

God had not purposed in him self to establissh this battel and so to make a difference perpetuall, why did he not holly restore man agane to honour to puretie, and innocencie? Why did he not stay the fountaine of sinne in our first father? why did he suffer his first corruption by propagation to come to his posteritie? was it becaus he lacked power? or was it not rather as the Apostle doeth teach vs, that he wrapped all in vnbeleif, that he might haue mercie vpon all: that he might shew mercie to whō he wold, and harden also whom he wold? If these thinges do displease you, remember first that they are the voices of the holie Ghost, and secondarely call to your mynd the condition of mankynd, to witt that bothe you and we (compared with that soueraigne maiestie) be but wormes here creping on the earth, and therefor can we not clim v to the heauē, and so reason or plead wth the almightie. Call to minde I say that question of the Apostle, calling man to the cōsideration of him self in the same mater, Saing, O man what art thou that thou maest answer in cōtrarie to God that is, contend or plead with him? This sentence I say ought to humble vs, and make vs rather to tremble at the remembrance of his iudgementes then rashly, and with proude stomockes to damne that, which we are not able

able to apprehend. But let vs yet prosecute this mater further, to the end that we may see if that this hath bene and is the constant will of God, and that plainly declared by his word that this former difference be kept in all aeges.

No other difference was made then this generall, till the dayes of Abraham, and then a more speciall and expresse differēce was made, for that which before was common to the womans sede, was then by the expresse voice of God appoynted to Abraham and vnto his sede: in these wordes: In thy sede shall all the natiōs of the earth be blessed, I will bleise the and multiplie thee, such as bleise y, shall I bleise, and such as curse the shall I curse. In w wordes is no les the battell, then the benediction established. For as all nations were pronounced to be blessed in his sede (which as the Apostle doeth interprete was Christe) so is it pronounced, that there shalbe some that shall curse, and therefore shall be accursed of God. Yea it is plainly spoken that foure hundreth yeres should his sede and posteritie be euill intreated in a strange cuntrey, neuertheles the people whom they shall serue shall I iudge (saith the lord). So haue we agane the difference plainly confirmed by the voice of God. But yet God procedeth one degre further, and in Abrahams sede he maketh difference. For in Isaac (saith he) shall thy sede be called, by the which voice he did seclude bothe Ismael, and the rest of his carnall sonnes from that honour: affirming that from none of them should the benediction come, but onely from Isaak which was the sonne of promes (and not of nature onely). But that difference was most euidently declared in Isaaks two sonnes, being yet in their mothers bosom before they had done either good or bad, as the Apostle affirmeth. It was said by the voice of God, the elder shall serue the younger. By which voice of God reueled, did Isaak and Rebecca plainly vnderstand, what was the cause of the battell which the mother felt in her bosom and wombe: to witt, that because from her wombe were two peoples and nations to procede, which could not be of equall honour

*The second
de difference.*

*This is the cause why all the prophetes almost do declare gods wrath against E-
 sau and Edome.* and dignitie. For the one had he determined in his eternall counsell to elect for his peculiar people, the other to reiect, and to leaue them in the common corruption as the other nations: as the sequel in processe of tyme did euidently declare. For the Edomites discending of Esau were cut of from the bodie of the church and became manifest enemies to the posteritie of Iacob becaus that their father was subiect to Iacob and pronounced to be his seruuant. Such as vnderstand this place of corporall seruice and worldlie riches or dignitie onely, do nothing els but shew their own ignorace corrupting the meaning of the holie Gost. For saint Paul in the 9. chapter to the Ro-
Psea. 137 mains after that he hath affirmed that the promes and e-
Esau. 34. lection of God were sure (albeit that many of the carnall
Ier. 49. sede had refused Christe preached,) he bringeth in this
Obad. 1. former sentence, to remoue all sclader: Saing, All are not sonnes, because they are the sede of Abraham, that is those that be y^e sones of the fleshe, are not therefor the sones of God: but those that be the sonnes of promes are accounted for sede. And so to proue that which before he had affirmed, to witt, that all were not Israelites that came of Israel, he added these wordes. Not onely this, but also when Rebecca had conceiued of one, our father Isaak, while the children were not borne, while they had neither done good nor euill (that the purpose of God shoulde byde according to electiō, not of workes, but of the caller) it was said to her: The elder shall serue the younger. Such as be not more then blind, may easely perceiue, that the Apostle looketh to an other end, then to worldlie dignitie. For his purpose was not in that place to dispute and reason who should be riche in this world and who should be poore, who should be lordes temporall, and who should be seruants, but his purpose and mynd was to declare to whom did that benediction promised vnto Abraham appertain, and to whom it did not apperteine. So that the holie Gost speaking by saint Paule is a commentarie of the wordes spokē to Rebecca. And I doubt not, but so she did vnderstād them. To witt, that y^e promes which apper-

Rom. 9.

red

red to haue ben common with all the fede of Isaak (of whom it was spoken) In Isaak shall thy fede be called, was now restrained and made proper to one head, and to the people disceding of him, that is to Iacob, who after obtained the name of Israel. So that bothe the peoples neither were reputed, neither yet in very dede were the Church ad chosen people of God, but the one was chosen and the other was refused. The one by grace, and of the caller was honored with the name and priuiledge of his church, The other was cast owt as strangers, vpon the one remained the benediction, of the which the other was depriued. In this maner, I say did bothe Isaak, Rebecca, yea Iacob, and Esau in proces of tyme vnderstand this oracle of God. But yet becaus this former place of the Apostle is by many euill vnderstand, and by som maliciously wrested from the simple meaning of the holie Gost: in as few and plain wordes as I can, I purpose to declare how aptly and properly the Apostle vseth the testimonie and wordes of Moises. Christ beïg preached to the iewes who were reputed the chosen people of God, to whom, and for whose comfort and deliuerance the Messiah was especial ly promised: The most part of the iewes remained vnfaithfull, refused the Sauour, who was sent, blasphemed him, and cruelly did persecute him and his mēbres. This could not be withoute a greate offēse ad sclāder to many thousandes bothe of the Iewes and gentiles. The Iewes puffed vp with pride because they were the peculiere people, because to them were giuen the law, promesses, ad oracles, did brag and boast, that God could not reiect thē, except that he should be found a lier. For to Abraham and to his fede had he made a promes. And the gētiles might be troubled with the like cogitations: for they might think, if God shall refuse his own people which so many yeares he tenderly had norished, what stabilitie can we loke for, though we should receyue this Christ preached. Against bothe these sortes of men most valiātly fighteth the Apostle, and most aptly alledgeth the scriptures to the confutatipn of the one and comfort of the other. First a.

D. iii.

How S.
Paul applieth the
wordes of
Moises.
Gene. 25.

54 AGAINST THE ADVERS.

*Promes
made to
Isaak.*

*Vessels of
mercie pre-
pared vn-
to glorie.*

gainst the Iew he reasoneth, that albeit they be Israelites after the flesh, yet it may be, y they be not the verrey Israelites of God, neither yet is God endebted vnto the, though they be discended of Abraham. The reason is, that God made no promes to the hole sede of Abraham, but to a parte of it, that is, to Isaak. And if they should say: but we are of Isaak, he granting that, doeth neuertheles proue, that God doeth not choose y hole sede of Isaak, but in the mothers wōbe (as said is) by his own decre, he made the differēce. And if further they should replie, o but we are of Iacob, he then commeth to the proof of his first proposition, affirming, that albeit they were of Iacob, yet did it not thereof folow that they were all the elect people of God. for what prerogatiue (would he say) can Iacob haue aboue his father Isaak, or what can Isaak haue aboue Abraham? Abraham who many yeres faithfully obeyed God, could not obtein that all his posteritie (no not Ismael for whom he prayed) should be reconed to be his sede: Neither could Isaak obtein the same: but God appointed and did chose whom it pleased him. And shall Iacob haue greater prerogatiue than had they bothe: shall he that of grace was preferred to his brother, when neither the one had done good, neither the other had done euill, giue that priuiledge to all his posteritie, that without exception they shalbe the chosen people of God? No (will the Apostle conclude) but God now after the reuelation of his dear Sonne Christ Iesus doeth make the same difference in the posteritie of Iacob, that somtymes he made in the sede of Abraham and Isaak. This is: he chooseth whom it pleaseth him, and reiecteth also such as in whom he hath no pleasure, and that not onely amongst the Iewes, but also amongst the gentiles and that to make the riches of his glorie knowē towards y vessels of mercie which he had prepared vnto glorie: whō he had called, euen vs not onely of the Iewes but also of the gentiles (as the Prophet Osee saieth) and so to the ēd of y charter he establiseth the faith of the gentiles, and cōforteth them affirming, that their vocation and election was fore spoken by Moises and the Prophetes, and therefore that

was not a thing that came by chāce, but was appoited in the eternall counsell of God, and therefor in his conclusion, he assureth them, that such as beleue in Christ Iesus, shall neuer be confounded. This simply, but truelie (I doute not) haue I explained the mynde of the Apostle in the former place, which is: That gods election dependeth not vpon man, vpon his will, purpose, pleasure, or dignitie, but as it is fre proceeding from grace, so is it stable in gods immutable counsell, and is reueled to gods elect, at such tyme as he knoweth most expedient. But because that of this we must after speak more, now we returne to our former purpose. From the beginning we heare, that God maketh a difference: first by that generall diuision, seperating and setting aparte the sede of the woman from the serpens sede. After calling Abraham (neglecting as it were, the rest of the whole world) in Abrahames sede he maketh plaine difference, secluding Ismael, that he should not be heir with Isaak: But most especially in the wombe of Rebecca, making the difference betwext the two children and their posteritie. Which difference did continue euen to the dayes of Christe Iesus, in such firmitie, and stablenes, that neither could the sinnes of the Patriarches, the subtile crueltie of Pharao, the inobediēce and grudgeing of the people, their apostasie and defection from God by manifest idolatrie, nor finally their long bondage and captiuitie, alter or change this immutable counsell of God: that the elder should serue the yonger, that the Messiah should cō of the tribe of Iuda, & that of the loynes of Dauid should spring furth one to sit vpon his seat for ever. And this difference which God by his own voice did stablish before the cōming of his dear Sōne Christ Iesus did the same Christ Iesus oure master (appering in flesh) ratifie and confirme. For he plainly affirmeth, that he was not sent but to the lost shepe of Israel and that it was not good to take the bread of the children and giue it to dogges. By which two sentences he maketh an expresse difference betwext the shepe and the goates, and betwext the children and the dogges. He feareth not to

*Gods election de-
pendeth
not vpon
man.*

Iohn. 8.

say to the faces of those that boasted them selues to be the sonnes of Abraham, ye are not of God: for if ye were of God, ye should loue me, but ye are of your father the deuill and his desires ye will obey. And this sentēce is fearful, so may it appere verely bold. For they might haue objected as they did: are we not his creatures, created to his own image? are we not the seede of Abraham? Do we not beare the figure of circoncision? are we not collected in Hierusalem, and do we not frequēt the temple? yes verely, but none of all these things made them to be of God, in such sorte as Christ denied them to be of him. For all these things may the reprobate haue commō with the electe. But Christ denied them to be of God, that is, to be the sonnes and Vessels of his mercie elected in his eternall counsel, borne of him by the spirit of regeneration, by the which their stubborn blindnes being remoued, and they made obedient, durst be bolde to call him Father. In this sense Christ denieth them to be of God. If any think that their wickednes and willfull refusall of grace offered was the cause that they were not of God, as I neither excuse their manifest rebellion, neither yet deny it to be a most iust cause of their condemnation, so vtterly deny I that their presēt finnes were the onely or the chiefe cause of their reprobation. For Christ him self feareth not to asigne an other cause: Saing, Therefor ye do not heare, because ye are not of God. If they had heard, that is, receaued and beleued Christ Iesus and his doctrine, their finnes had ben purged and their blindnes remoued. But him could they not receaue. And why? because they are not of God. But to the obiection, that the fore knowledge of good workes, or of rebellion to come, should be the cause why God doth electe, or reiecte, we shall (God willing) after answer. Now onely I mynde to folow that which I haue purposed, which is that Christ Iesus him self maketh a plaine and manifest difference betwext one sorte of men and an other. How often doth he affirme that his shepe do heare his voice, that he knoweth them, and that they know him, y it hath pleased the Father to giue the kingdom

Why the
Iewes be-
leued not
in Christi-
te.

come to the litle flock. That many are called and few chosen. That some there be whom Christ Iesus neuer knew, no not euen when they wrought greatest miracles. In all these and many places mo it is euident, that Christ maketh difference betwext one and an other. but one place most notable of al others I wil shortly touche, and put end to this matter. Christ Iesus in that his most solemne and most comfortable praier (after other things) saierh, I haue manifested thy name to the men whom thou hast geuen to me of the world. They were thyne, and thou hast giuen them vnto me, and they haue kept thy worde. And shortly after: I pray for them, I pray not for the world, but for them whom thou hast giuen vnto me: Because they are thyne. If in the hole scriptures there were no mo places to proue that in the Eternall counsel of God there is a difference of one sorte of me from an other, this onely one were sufficient. For first he maketh mention of men giuen vnto him by the Father, who were (as he before affirmed) chosen out of the world, and why were they giuen vnto Christ: he answereth, because they were the fathers. And how they appertained to God more then others, is before said. He further declareth what he had done vnto them, what they also had done. And what he did and wold do to the end for them, he had opened vnto them the name (that is the mercie goodnes, constant trueth and perfect iustice) of his heauenlie father, which doctrine they had receaued and kept, as they that were the grounde appointed to bring furth fruit in aboundance. He did pray for the, that they should be sanctified and confirmed in the veritie. The vertue of w praier is perpetuall and at al tymes obteineth mercie in the presence of his fathers throne for his electe. And lest that any doubt should remaine as that these graces were common to all the worlde, in plain and expresse wordes he affirmeth, that he prayed not for the world but for those (saierh he) whom thou hast geuen vnto me. If any deny a plane difference here to be made betwext one sorte of me and an other, I will pray to God to open his Eies, that he (if gods good pleasure be) may se

*Christe
maketh
a difference
of
one sort
from an
other.*

Iohn. 17.

*What
Christ
did for
his.*

*Christe
prayed
not for
the world*

An answer
re to the
papistical
and pesti-
lent obie-
ction of
Pighius
and others
his like.

Dent. 7.

the light that so brightly shyneth. Other places for this present I omitte: For of these precedents I suppose it be euident, that in the eternall counsel of God there was a difference of mankynd euen before the creation, which by his own voice is most plainly declared to vs in tyme. Now to that obiection which Pighius that pestilent and peruers Papist (and you all after him) doth make. To witt, that God did predestinate according to the workes, and faith which he foresawe to be in man. I might obiection to the contrary that if Predestination procedeth from gods purpose and will (as the Apostle affirmeth it doth) that the purpose and will of God being eternall, can not be moued by our workes, or faith which be temporall. And that if the purpose of God be stable and sure, that then can not our workes being vn Timer, be the cause thereof. But to auoid prolixitie and tediousnes, I will by plaine scriptures proue, that of fre grace did God electe, that of mere mercie doeth he call and of his onelie goodnes without all respect had to our dignitie (as to be any cause first mouing him) doeth he perfourme the worke of our saluation. And for the prooffe of the same, let vs take Abraham and his posteritie for example. Plaine it is, that he and his seed were preferred to all the nations of the earth, the benediction was established to spring frome them, the promise of the land of Canaan was made vnto them, and so were they extolled to the honour and dignitie of gods peculiar people. But let vs consider what either faith or obedience God found in them which might haue moued him thus to preferre them to other nations. Let vs heare Moyses. The Lord thy God (saith he) hath chosen thee, that thou shouldest be a peculiere people to him aboue all the people which are vpon the face of the earth: God hath not so vehemently loued you and chosen you because you are more in nombre then other nations (seing ye are fewar then all other people) but because he hath loued you, and would keep the othe which he made to your fathers. And afterward foloweth: Say not in thy heart, my power, my strength, my hand haue prepared this abundance to me, and thinke

OF GODS PREDEST. 19

not in thy heart, it is for my iustice, that the Lord hath **Deut. 9.**
 broght me into this land. Of these places it is plaine, that
 Moises leaueth no cause neither of gods election, neither
 yet of perfourmance of his promes in mā, but establissheth
 it altogether vpon gods fre loue and good pleasure. The **Iosue. 24.**
 same did Iosua in that his last and most vehement exhor-
 tation to his people a litle before his death, in which plai-
 nely he affirmeth, that Abraham and his father were idola-
 ters before they were called by God, w^{ch} place Ezechiel the
 Prophete most euidently declareth rebuking the vnthāk-
 full defection of the Iewes from God, who of mercy had
 giuē the life, honour, and dignitie, they of all others being
 the most vnworthy. For he saith: Thus saith the Lord
 God to Ierusalē: Thy habitatiō ād thy kired is of Canaā **Ezec. 16**
 thy father was an amorrhean, and thy mother an Hittite.
 and in thy natiuitie whē thou wast born thy nauill was not
 cutt, thou was not washed with water, to soften the, thou
 was not salted with salt, neither yet was thou swaddled in
 clowtes. By the which the Prophete signifieth that all
 was imperfect, all was filthie all was corrupt and stinking
 as touching their nature. he procedeth: none eie pitied
 the to do any of these vnto the, for to haue compassiō v-
 pon the: but thou wast cast oute in the open field to the
 contempt of thy person in the day that thou wast borne.
 And when I passed by the I saw the polluted in thine own
 blood, ād I said vnto y^e, whē thou wast in thy blood (y^e is in
 thy filthie sinnes) y^e shalt liue. And this he repeteth, to the
 ēd, y^e he may beat it more deply in their myndes. I saith
 the Lord) said vnto the beīg in thy bloode thou shalt liue,
 and so he procedeth, declaring, how that God did multi-
 ply them, did giue vnto them beautie strēgth honour and
 dignitie. These thre places do plainly witnes what per-
 fection God did find in this people whom thus he did
 preferre to all others. And what obedience did they ren-
 der vnto him after the vocation of Abraham, the hole Hi-
 stories do witnes. for perfection and obedience was not
 found in Abraham him self, yea neither in Moises nor

God did
not for our
workes
predesti-
nate vs.

2. Ti. 1.

in Aaron, but contrarie wise, the inobedience of all we find noted, to the same end y^e Moyses hath before spokē to witt, that none shall boast that either iustice proceeding or folowing was the cause why God did choose and elect that people. For how shall God choose for that, which the holie Gost plainly denieth to be in any man discending of the corrupt sede of Adam. For Isaiah plainly doeth affirme, that all our iustice, is as a clothe most polluted and spotted: If our iustice be polluted as the Prophete affirmeth it to be, and God did predestinate vs for our iustice, what foloweth, but that God did predestinate vs for that which was filthy and imperfekte: But God forbid y^e such cogitations shoulde take place in our heartes. God did choose vs in his eternall purpose for his owne glorie, to be manifested in vs, and that he did in Christ Iesus in which onely is oure full perfection (as before we haue said). But let vs yet heare som testimonies of the new testament saint Paul to his disciple Timothie saith. Be not ashamed of the testimonie of our Lord, neither be thou ashamed of me who am his prisoner, but be thou partake of the afflictions of the Euāgile, according to the power of God, who hath made vs safe and hath called vs with a holie vocation, not according to our workes but according to his purpose and fre grace, which was giuen to vs by Christe Iesus, before all tymes, but now is made patent by the appering of our Sauour Iesus Christe. Here plaine it is, that neither are we called, neither yet saved by workes, much les can we be predestinate for them, or in respect of them. Trew it is, that God hath prepared good workes that we shoulde walk in them: but like tre it is, that first must the tree be good, before it bring forth good fruite: and good can neuer the tree be, except the hand of the gardiner haue planted it. To vse here the plaine wordes of saint Paule, he witnesseth that we are elected in Christ, to the end that we shoulde be holie without blemishe. Now seing that good workes spring furth of election how can any man be so foolish as to affirme, that they are the cause of the same? Can the stre

me of water flowing from the fountaine, be the cause of the originall spring? I think no man will so holde nor affirme: euen so it is in this mater: for faith, and a godlie li-
 fe that ensueth our vocation, are the fruites proceeding from oure election; but are not the causes of the same. And therefor the Apostle, to beat downe all pryde, asketh what hast thou o mā which thou hast not receaued? And if thou hast receiued it, why gloriest thou, as thogh thou hadst not receaued it? The Apostle in that place speaketh not of one or two graces, but what so euer is necessarie to saluation, that he affirmeth to be receaued, and that of fre grace, as he yet more plainly doeth witnes sayeng. Of grace are ye saued, by faith, and that, not of your sel-
 ues, it is y gift of God, and not of works, lest any should glorie. Now if man hath nothing but that which he receaueth of grace, of fre gift, of fauour, and mercie, what odious pryde, and horrible vnthankfulnes is this, that man shall imagine, that for his faith and for his workes God did electe and predestinate him to that dignitie? euen as if two or thre beggers chosen from the number of many were of the liberall mercie of a Prince promoted to honour, should after brag and boast, that their good seruice was the cause that the Prince did choose them, Shuld not e-
 uerie wise man mocke their vanitie? yea might not the Prince iustly depriue them for their arrogant vnthankfulnes? Might not the Prince haue left them in their wretched estate? And what then shoulde haue become of their seruice? Is it not euē so with mā lost in Adam? (whose fall in gods prescience and purpose was before his creation) of which masse or lompe God of his owne fre grace did choose and predestinate vessels of his mercie prepared vnto glorie, that they should be holie (as before is said) shall these the that finde mercie to worke good workes, boast, as thogh workes were the cause thereof? God forbyd. For if the posteritie of Abraham did not obtaine the inheritance of the land of Canaan for any iustice that was in them, yea if God did not choose them neither to the temporall nor eternal felicitie, but of loue and fre grace onely, as

Question:

1. Cor. 4.

Moises doth witnes, how shall we thinke, that the Eternal inheritāce, or gods election to the ioy and life euerlasting, dependeth vpon any qualite within vs. Wonder it is, that the Apostle saint Paul intreating this mater of gods fre election, was ignorant of this cause, if it be sufficient. For by that meanes in few wordes he might haue put silence to many dogges which then (as men do now) barked against this doctrine. For if he had said: God hath chosen afore all tymes to the participatiō of life a certein number, because he foresaw that they should be faithfull obedient to his commandemēts and holie in cōuersation: and vpon the other parte he hath reiected and reprobate others, because he foresaw that they should be vnfaithfull, disobedient, and vnclean of life, this I say (if those causes had ben sufficient) had ben a sensible maner of doctrine: But the Apostle ailedgeth no such reason but first beareth doune the pryde of man (as before we haue touched) and there after brusteth furth in this exclamation. O the hieght of the riches of the wisdō and knowledge of God, how incōprehensible are his iudgements, and how vnsearcheable are his wayes: This exclamatiō (Isay) had bene vaine, if either workes or faith foresene had bene the cause of gods electiō. S. Augustin doeth mock the sharpe sight of mē, that in his daies begā to se more depely then did y holie Gost, speaking in y Apostle. And we fear not to assure me, that the men w this day do attribute electiō or predestination to any vertue, or qualitie within man, do holde & defend (to their greate dāger) that which none indued with the Spirite of God hath left to vs written within the holie scriptures, either yet that any of the chose shal cōfesse in their greatest glorie. Let the hole Scriptures be read and diligently marked, and no sentence (rightly vnderstand) shalbe founde, that affirmeth God to haue chosen vs in respect of our workes, or because he fore sawe, that we should be faithfull, holie and iust. But to the contrarie many places shall we finde (yea euē so many as intreat of that mater) that plainly affirme, that we are frely chosen accordig to the purpose of his good will, and that in Christ Iesus. And what shall be the confession of the hole bodie

assembled when they shall receaue the promised glorie, is expressed in these wordes of the 24 elders, who casting their crownes before him that sitteth vpon the throne, do say. Worthy art thou (o Lord ad our God) to take honour and glorie and power. For thou hast created all thinges, and by thy will they are and were created. And after they fall before the lambe ad sing a new song saying: Worthie art thou to take the book, and to open the scales thereof: for thou wast killed, and hast redemed vs to God by thy bloode, and hast made vs to our God kinges ad priestes ad we shall reigne vpon the earth. No mention is here made of any worthines of man: the creation is geue to God, and that all thinges are in that perfecte state which the chosen shall possesse, is attributed to his will. The death of the lambe is assigned to be the cause of the redemption, yea of that great dignitie to which they are promoted. I am fully perswaded, that if any cause of gods electiō, and of the fruite proceeding of the same, were or could be in mā, that the holic Gost, who is authour of all iustice, wold not haue defrauded man of any thing which of right did appertein vnto him. But seing that in no place the holic Gost doeth attribute any parte of mannes saluation to his owne merites or worthines, I fear not to affirme, that this pestilēt opinion is the instigation of sathan, laboring by all meanes to obscure the glorie of Christ Iesus and to retein man in bōdage, whom he infected with that first venom which he made hī to drink, Saing, ye shalbe as gods. Thus far with such plain simplicitie (as it pleased God to minister vnto me for the tyme) I haue proued, y gods electiō is Eternal, y it is stable, y he hath made a difference, betwext one sort of mē, and an other, w differēce althogh it came to knowledge of mā in time, yet was it in gods purpose ad counsel before all tyme no les thē his creatiō was. And last y gods electiō depēdeth neither vpō o workes nor vpō our faith, but procedeth frō his Eternal wisdō, mercie, ad goodnes: ad therefor is it imutable ad cōstāt. Now shortly will I go through (if God permitt me) y reasons of yō booke, Noting vpō y one parte, y imperfectiōs of y same, ad vpō y other, yō ignorāce, orels malice in corruptig y scriptures

Apoca. 4.
5.

A brief re-
hearsal
what is
before suf-
ficiently
proued.

THE ADVERSARIE.

The
fyft se-
tion.

Isaia. 45.

Isaia. 30.

Matt. 7.

Pfal. 144

Isaia. 54

Pfal. 19.

To proue this similitude good and to shew how much he loue towards his children exceedeth the loue of all creatures towards their birthes he saith: Can a woman forget the childe of her wombe, and not pitie the same whom she hath borne? And though she do forget it, yet I will not forget thee. Here he speaketh not onely to the elect (as some say) but also to them which did forsake and dyspyse him as there. Alas for these disobedient children (saith the Lord) that they will take counsell without me. Here he calleth the wicked which heape sinne vpon sinne, and were disobedient, his children. Christ saith, If ye when ye are euill will giue your children good giftes, how much more your heauenly father? After the same maner may I reason with you (carelesse by necessitie) if none of you though ye be euill, wold beget a child to serie how much les wold God which is all good beget and create man his own image to perpetual paynes? Here we may see how much this noughtie opinion is contrary to nature and to reason, and that it is contrary to the worde, God willing I will proue. If God hath ordeyned the most part of the world to be damned, then were his wrath greater than his mercie. But the scripture witnesseth that his mercie is ouer all his workes, and that God is slow to wrath and redie vnto mercie, so that his wrath is extended onely to the third and fourth generation, but his mercie to the thousand generation: wherefor thus (saith he): A litle whil I haue forsaken thee, but with greates mercifulnes shall I take thee vpon me. When I was angrie I hid my face from thee for a litle season, but through the euerlasting mercie haue I pardoned thee. And David saith, his wrath indureth but the twinkling of an eye and his pleasure is in life. heuines may well endure for a night, But ioy cometh in the morning. And so Moyses called him mercifull and gracious God, long suffring, and keeping mercie in store for thousandes. By these scriptures and many mo, it is evident, that gods mercie is greater then his wrath, contrary to their sainges.

ANSWER.

How blasphemous be your similitudes, your selfe may consider, if malice haue not vtterly blinded you, for I haue all redie proued that God is not bound to the lawe and bound

and boundes of nature, and how shamefully ye do abuse the scriptures which ye alledge, fewe wordes shall declare. Ye deny, that God doeth speake here to his elect in the place of Iſaiah the Prophete, but to all mē in generall: *Iſaiah. 49* and euen to thoſe that had forſaken him, as ye wold ſeeme to proue by the wordes of the ſame Prophete ſpoken *Iſaiah. 30* before in his thirtie chapter. Firſt (I ſay) that thoſe two places do no more agree, then do thoſe wordes of Chriſt ſpoken after his reſurrection: Go to my brethren and tell them: I paſſe vp to my father, and vnto your father, and vnto my God and vnto your God, and thoſe which he ſpake before his death, againſt Capernaum, Bethſaida, and Corofaim, or vnto Ieruſalem againſt whom he pronouncēd woo and malediction, becauſe they did not know the tyme of their viſitatiō. For in the former place God ſpeaketh to Syon which long had bene waſt and to his people, which long had bene oppreſſed. And to the end that the reader may better vnderſtand how deceitfully ye withdraw and ſteall the wordes which explain the holē mater, I will bring furth the wordes of the Prophete. *Iſaiah. 49* Reioiſe (ſaith he) o heauens: and reioice thou earth o you mountanes breſt you furth in gladnes, for the eternall hath comforted his people and ſhall haue mercie vpon his poore ones. Syon hath ſaid, the Lord hath left me and my Lord hath forgotten me, May a woman forgett her child that ſhe ſhall not haue compaſſion vpon the ſonne of hir boſome, but let it be that they forget (neuertheles I ſhall not forget the, for lo in theſe my two handes haue I engrafted the, and thy walles are for euer before me. If theſe cōfortable wordes were ſpoken in generall to all men (as ye affirme) let indifferent men iudge: If all men were Sion, that long had lyen deſolate, if all were his people that lōg had bene oppreſſed in the captiuitie of Babylon: If all did ſo complaine, that they thought God to haue forgotten his league and promes, which of mercie he made with them: And finally, if all haue this promiſe, that their deliuerāce is ioined with gods infinite power, thē is your application, to be approued, but if God did make a plaine

66 AGAINST THE ADVERS.

difference betwext Israel and all nations in the earth, if he had chosen his habitation in Syon, and if he will keepe promes with the afflicted for his own names sake, be they neuer so vnworthie, then are ye to bolde to giue the honor and prerogatiue of the children and heires, to strāgers and bastardes. The wordes which ye alledge of the thirtie chapter make nothig for your purpose: for albeit he speaketh to those that were inobediēt, yea that were treasonable traitours, yet had they the name, the title, yea the honour and dignitie of gods people, and among them, were som of gods chosen children: for whose comfort (after long affliction sustained in Babylon) were those other wordes spoken. And so except that ye be able to proue that the people of Israel and the citie of Ierusalem had no greater prerogatiue euen in the time of their greatest blindnes and vnthankfulnes (before the comming of Christ Iesus in the fleshe) then had other nations, ye conclude nothing. But yet wonder it is, that ye can make no difference betwext the tymes, in which the one wordes and the other were spoken. The wo was pronouced (you say alas which the text hath not) against them, what tyme they had declined from God, when they toke counsel of them selues when they could not abide the admonitions of the Prophetes: but the comfortable promes of delyuerāce was made, after that vengeance was powred furth vpon the proud contemners, and after that the hole bodie was sore tormented by great oppressiō and long impresonement. Do ye not thinke that their might be great alteratiō in that people within the space of an hundreth yeres? for so long was it betwext the daies of the Prophete and the daies of their last captiuitie vnder Nabucadnezer, after which tyme also did this former promes of gods remembrance of the onely take place. Might not the one be spoken of those which should be punished (yea let it be that they were the reprobate) and the other to the people of God, to whom by his own holines he had promised deliuerance? Do ye thinke that because the same Prophet speaketh bothe the sentences, that therefor they do appertein to one estate and condi-

condition of people? I haue proued the contrary by Christes plain wordes. For his mouth pronounced destruction against Ierusalem, and yet sendeth he the ioyfull tydings of his resurrection to his disciples with that most singuler cōfort that God remained vnto them both God, and father: and euē so doeth our Prophet Isaiaħ: for in the one place he speaketh to the obstinate contemners, but in the other place he speaketh to the afflicted children. Wey I besech you the scriptures of God with greater reuerence. The wordes of Christ ye likewies falsifie. for he speaketh not of any common loue which he beareth to all mē, but affirmeth, that our heauēlie Father giueth good things, or as Lucas affirmeth, giueth the holie Gost to such as a like of him. Ye must proue first, that all a like in faith, and according to his will (which be the peculiar prerogatiues of the childrē of God) before that Christes wordes can serue for your generall multitude, either yet that you shall thereof be able to proue that God loueth all men a like.

Matt. 7.

Luc. 11.

Ye take your pleasure in reasoning with vs, whom ye terme Careles by necessitie. I will not recompence raling with raling, but I pray God that thow (the writer of this book) shew hereafter greater diligence in godlynes, then of many daies thow hast done where so euer thow hast hanted. We vse not to subiect God to our corrupt affections, but with reuerence and fear we leaue to his godlie wisdom the ordering of his creatures, neither yet can you be able to proue, that we either by word or writing haue affirmed, that the principall end of any mānes creation was perpetuall paine. But we affirme, as before we haue declared, that God for him self and for the manifestation of his own glorie hath created all things. But of this we must after more largely speake.

The finall conclusion which ye collecte of nature, is that God hath created none to miserie nor pain. For that your master Castalio feareth not most blasphemously to affirme, sayig, y if he hath so done, he is more crewell thē any wolfe. O heauen and earth reuenge this blasphemie.

The blasphemie of
Anabaptists.

68 AGAINST THE ADVERS.

Gen. 3.

That man which here suffereth miserie and much calamitie, yea and that also shalbe adiuged to the fyre inextinguible, is created of God, or (as you affirme) is the birth of God: I suppose your selues will not deny. And that he suffereth all miseries by gods iust iudgements, and by his will expressed in his worde, the scripture beareth record. For God saith to the woman, in sorow and dolor shalt thou beare thy children. To the man: In the sweate of thy face shalt thou eate thy bread, and also: cursed is the earth for thy sake. Which (and many mo places) plainly witnes, that God hath inflicted pain vpon man whom he hath created. You answer: That did God for the sin of man, I confesse: But yet is your foot fast in the snare. For after sin, man ceased not to be the creature, & (as ye will terme him) the birth of God. If the God be subiect to the law of nature (as before we haue said) and now agane repete, that your vanitie and ignorance may the more appere, so that he is boude to do the self same thing to his birthes, that nature moueth vs to do to our childre. I ask first why did God suffer man created to his own image to fall in to sin? assuredly no naturall father will wittingly and willingly suffer his children to fall into a pit or dongeon to destruction. And secondarely I aske, why did not God (who is omnipotent, hauing all wisdom and goodnes) prouyde an other medicine for man, then by death to ouercom so many miseries? Thirdly if God wold that none shoulde be borne to miserie, why did he not clearly purge the nature of Adam? why did he not stay that venom and corruption in our first father. why did he permitt it to infect all his posteritie? There is no shift that here can serue you. For if you say, God was prouoked by the finnes of the posteritie, which he did foresee to be in them, so to do: I answer, that he foresaw nothing, which his eternall and infinit power might not haue removed and remedied, if so had pleased his godlie wisdom: for then as now, was he the God, who alone may do what so euer he will in heauen and in earth. And further I say, that the fountaine being shet vp, the flowing of sin by
natural

naturall propagation should haue ceased. To gods permission we shall after answer. To put end to this mater, if ye cōsider nothing els in the great varietie of gods workes but the onely miserie of the sufferer, and sin which (we denie not to be a cause of the same) ye haue no better profited in the schoole of Christ, then had the disciples, whē seing him that was born blind, they demanded this question, Master (say they) who hath sinned, whether this mā or his parentes: that he should be born blind? No other cause did they se of his miserie but sin. And to thē it was strāge that any man could sin so greuously before he was borne, that for the same he should be punished with perpetuall blindnes during his life. And that he should suffer such miserie for the offences of his Parentes, appered to them to repugne to gods iustice, and to that sentence which before he had pronounced by the Prophete Ezechiel affirming, that the son should not beare the iniquitie of the father. But Christe Iesus in correcting their error, giueth to you a profitable lesson if ye can receaue it: affirming, that neither he, neither yet his Parents had sinned that so he should be borne, but that the glorie of God should be manifested in him. If gods glorie be declared and made manifest euen by the miseries which som creatures sustein: Dare you therefor accuse God of creweltie? Consider your bold foolishnes, and repent your blasphemies before that vengeance strike.

After that ye haue concluded as you thinke, our opinion to be naughtie, by arguments drawn from nature, you make a bold promes to proue the same by plain scriptures: And yet your first entrance is but by a reason not well grounded vpon these scriptures which ye alledge. Thus ye write: *If God hath ordeined the most part of the world to perdition, then were his wrath greater then his mercie, but the scripture witneseth that his mercie is ouer all his creatures.* Ergo (will ye conclude) *he hath not created the most part of the world to perdition.* To proue that gods mercie is greater then his wrath, ye bring furth the wordes of Dauid. Psal. 30. & 45. Isaiah. 54. and of God him self pro-

claiming his own name vnto Moyses : for these wordes are not the wordes of Moyses (as ye alledge) but were spoken by God him self in the eares of Moyses.

To the Maior I haue answered before, that falsly ye burden vs, that we affirme that God hath ordeined y^e most parte of the world to perdition: for we presume not to define what nombre God shall saue, and how many he shall iustly condemne, but with reuerence we do referre iudgement to him, who is the vniuersall creator, whose goodnes and wisdom is such that he can do nothing but wisely, and whose iustice is so perfect, that his workes are exēpted frō the iudgement of all creatures. But the second part affirming that if God condemne mo then he shall saue, that then his wraith is greater then his mercie, is so irreuerēt, so bold, and blasphemous, y^e scarcely coulde I haue thoght, y^e y^e deuill him self could haue imagined a more manifest blasphemie. Who hath giuen the balance into thy hādes: (I speak to the most blasphemous writer) to pōder ād wey gods mercie, and wraith after thy corrupt iudgement? if thou claimest the helpe of these former scriptures they proue no more that which thou pretendest, then if thou shouldest affirm that God shall saue the deuill, because his mercie is aboue all his creatures. We do not deny but y^e y^e most wicked men are participant of gods mercie in temporall felicitie (yea and y^e farre aboue his chosen childrē) that he maketh his son to shyne vpō the good ād bad, that with long suffering he calleth them to repentance and delaieth their most iust cōdemnation. But what wilt thou be reof cōclude, that God hath ordeined mo to saluatiō, thē to perdition? or els is his wraith greater thē his mercie? Blasphe- mous mouth, who hath taught the to appoint a law to God: The day shall come (if spedelie thou repent not) y^e thou shalt fele what punishmēt is due to such as gō abou- te to bring the eternal God and his incōprehensible iudge- mēts vnder y^e thraldō of their corrupt reason. But leauing thee, I return to those, whō gladly I wold istruct, ād to the I say: that the wordes of Dauid and of Isaiah do speake of that rich and inestimable mercie, which God laieth vp in store for his chosen children: to whom althogh God somt

mes shew him self seuere and angry, yet indureth that but for a short space, but his mercie is euerlastīg, ād his goodnes infinit, by the which he marieth his cholen children to him self for euer, and whether that these wordes be onely spoken to the elect, or els that they be generally spoken to all, let the holie Gost decyde the controuersie . After that Dauid hath affirmed that God is liberall mercifull , patiēt and of great gentilnes, and also that he is good to all, and that his mercie is ouer all his workes , that the eies of all creatures look vpon him, and that he is iust in all his workes: by which sentences he praiseth the goodnes, the mercie , and the prouidence of God in the regiment & gouernement of his vniuersall creation, which goodnes ād mercie do so abounde, that the innumerable iniquities of mā-kind and his detestable ingratitude cā not vtterly hinder the same from the creatures. After these cōmon mercies (I say) whereof the reprobate are oftē partakers, he openeth the treasure of his riche mercies which are kept in Christ Iesus for his elect: Saing, the Lord is nigh to all that call vpon him, to all that call vpon him in veritie : he doeth the will of those that fear him , and he heareth their crie, and saue thē. The Lord kepeth all those that loue hī, but he destroieth all the wicked . such as willingly delite not in blidnes, may clerely se, that the holie Gost maketh a plaine differēce betwext the graces and mercies which be cōmō to all, and that soueraign mercie which is immutably reserued to the cholen children, and further that the Lord himself shall destroy the wicked, albeit his mercie be ouer all his workes . And so that mercie by the which God pronōceth to gather his Church is euerlastīg, ād is not cōmō to ŷ reprobate, but is onely proper to ŷ flocke of Christ Iesus. The wordes of God spoken vnto Moises do no more serue your pnrpose then do the other . For God in his law expressedly doeth witnes to whom it is that he will shew mercie to thousandes, to witt to those that loue him, and kepe his commandements , and vpon whom will he prosecute the iniquitie vnto the third and fourth generatiō: vpo those (saith he) ŷ hate me. If hercof ye cōclude ŷ

Psal. 145

*Note the
plain dif-
ference.*

Exod. 20

his mercie towards all is greater then his wraith ye conclude amis. For ye confound those whom God hath separated and deuided, he promisetht mercie to the thousand generation of those that loue him and threatneth to punish the iniquitie of the fathers to the third and fourth generation vpon those that hate him. Hereof iustly ye can no further cōclude, but that the mercie of God is greater towards those that loue him, thē his wraith against those that hate him. And so far will we confes with you, but if you abide in your error, concluding as you plainly do in this your booke, that the wrathe of God must be greater then his mercie except that he saue mo then shall be cōdemned (as som of your sectes hath lately affirmed) we fear not to affirme that your blasphemie is intollerable. Or if you think (as some alledge vpon Origene that) becaus gods mercie is infinit and extendeth vnto all his workes, that therefor the reprobate can not but once obtain mercie. The plain scripture cōuicteth you. For it affirmeth, that the wraith of God abyderth vpon the vnfaithfull, that their fyre shall not be quenched, and that their worme shall not die. If ye shall vnderstand that the elect hath nothing which they receaue not of mercie, and that the punishment of the reprobate is most iustly deserued, you shall not mesure gods mercie and his wraith by the multitude nor by the nombre, but ye ought to consider that where none is worthie of gods mercies by their own merits, yet hath it continued from the beginning and shall cōtinue vnto the end, euer extending the self to gods children being in miserie. and so this mercie must far surmount all wraith and iudgement: for where the wraith of God once kindled against sinne ought to haue consumed and deuoured all, mercie preuaileth, and delyuereth those that iustly might haue bene condemned. And in this sense (say we) that gods mercie far surmounteth his iudgements, which interpretation if you admit not, we will send you to reason with God, and to impugne the same, if you be able by manifest scriptures. Now to the rest.

*How gods
mercy is
greater
then his
wraith.*

THE

THE ADVERSARIE.

Of all sortes and Sectes of men, I haue iudged them to be most abhorred which are called Athei that is to say, such as denie that there is any God. But now me think these carelesse men are much more to be abhorred, my reason is because they be more iniurious to God then the (Athey) for he is les iniurious to a man that beleueth that he is not, then he which calleth him a cruel mā a tyrant, and an vniust person, so are they les iniurious to God which beleue that he is not, then they which say he is vnnmercifull, cruell, and an oppressor. Now what greater crueltie, tyrannie, and oppressiō can be, then to creat the most parte of the world to euerlasting damnation, so that by no maner of mean they can escaip, and auoid the cruell decre and sentence against the. Seing the Philosopher Plato iudged them vnworthie to liue, and to be suffered in any commō welth which spake euill of God, what oght our iudgements to be of such men which haue so wicked an opinion of God: what so euer our iudgement be of them, and what so euer their deseruing be, let vs labore rather to win them then to lose them. But forasmuch as he which toucheth pitche is in danger to be defiled therewith. Therefor oght we to walk warely with such men, that we be not defyled and infected of them. Specially seing that now a daies this horrible doctrine doeth freate euen as the disease of a cankar which infecte from one membre to an other untill it hath occupied the hole bodie without it be cut away, euen so this error hath alredie infected from one to an other a greate nombre. The lord grante them the true meaning and vnderstanding of his worde, whereby they may be healed, and the sicknes cut of, the membre being sawed.

ANSWER.

Becaus that in all this your long discourse, ye more shew your malice (which vniustly against vs ye haue conceaued) then y either ye oppugne our beleif, either yet promote your fals opinion. I will not spend the tyme to recompence your dispite. Onely this I will offer in the name of all my brethren, that if you be able in presence of a lawfull iudge and magistrate euidently to cōuict vs, y either we speak euill of God, either yet y by our writin ges, preaching or reasoning, it iustly can be proued that

The six
re scāiō

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4

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6

To the 1.

To the 2.3

4. & 5.

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our opinion is euill, of his eternall maiestie, power, wisdom, and goodnes, that then we refuse not to suffer the same punishment which you by the auctoritie of Plato iudge vs worthy of. Yea we further offer our selues willingly to vnderlie the verrey death which God by his law hath appointed to all blasphemers prouided that you refuse not to vnderlie the same penaltie, if falsly ye accuse vs. What is your studie to win vs, and whether our doctrine be horrible error or not, I do not now dispute. Thus you reason.

THE ADVERSARIE.

The sequenth section.

God created man a verrey good thing, and dare you say that God ordeined a verrey good thing to destruction? Then God delighteth in the destruction of that which is verrey good. Man at his creation was a iust and innocent creature, for afore the transgression there was no euill neither in Adam nor in vs, and think you that God ordeined his iust and innocent creatures to condemnation? what greater tyrannie and vnrighteousnes can the most wicked man in the world, yea the deuill him self do, then to condemne the innocent and iust person? Hereby may we see that these careles men be more abominable then the Athei, which beleue there is no God. But these affirme God to be as bad as the deuill yea and worse: for asmuch as the deuill can onely tempt a man to death, but he can compell none to fall vnto cōdemnation, but God may not onely tempt, but also compell hy his eternall decre the most part of the world to damnation. And hath so done (as they say) so that of necessitie and onely because it was his pleasure and will: then must God be worse then the deuill. For the deuill onely tempted men to fall, but God compelleth them to fall by his immutable decre. Oh horrible blasphemie.

A N S W E R.

Be caus that before plainly and simply I haue declared our iudgement of gods eternall election, and most iust reprobation in all these your dispitefull arguments, I will onely shew your malice, ignorance, and proude vanitie. This is your argument, God created man a verrey good thing therefor he did not ordein him to destruction. your reason is: for that is contrarie to his iustice, to ordein a good thing to destruction. I answere if ye be able to proue

To the 1.
2 & 3.

proue that man stooode in the same goodnes, perfectiō and innocēcie (he ad his posteritie whome so hieghly ye praiſe) in the which he was first created , then will I confesse your argument to be good. But if man (albeit he was created good) did yet willingly make him self euill how can it be contrarie to the iustice of God to appoint punishemēt for transgression, which he did not onely foresee by an idle speculation, or yet suffre and permitt against his omnipotent will, but in his eternall counsell for the manifestation of his own glory had decreed the same. Against which, albeit ye cry horrible blasphemie till your braines drop out, yet haue we Moyses Exod. 9. Isaiiah. 6. Salomon and Paul to absolue vs from your cruell sentēce . For they do affirme that God hath created all thinges for his own glorie, and the wicked to the day of destruction , that he raised vp Pharao that his power might be shewen furth in him: that he blindeth the eis and hardeneth the heartes of some , so that they can neither heare nor ſe that they may conuert: That God hath prepared bothe vessels of mercie and vessels of wraith which places albeit som of them seeme not to apertein to the creation, yet if they be iustly weyed it shall euidently appere that the hardnes of mennes heartes , their blindnes and stubborn malice are not onely punishments of sinne, but also are the effects of reprobation, like as faith, obedience, and other vertues be the fre giftes of God geuen in Christ Iesus to those whom he hath elected in him. But yet to your argument, which thus ye amplifie : do ye think that God ordeined his iust and innocent creatures to damnation: what greater tyrannie and vnrighteousnes can the most wicked man in the earth, yea the deuill him self do: then to cōdemne a iust ad an innocent person.

*Blindnes
and hard
nes of
hart are
effectes
reprobation.*

I answer (as before) that your argument is nought worthe. For you conclude more then ye be able to proue of your two former propositions: which be those, God created man a verie good thing. Trew it is, and God reprobated mā and shall also condēne him whō he created good. I grant also. Therefor he damned the good thing which he

created, or that thing which is verie good, I deny the conclusion. For before damnation there cometh a change in man, so that he of verie good, became extreme euill, and so gods iust iudgements found nothing but that which is euill to condemne. You forme your reason, as that God had so created mā good, that he by no meanes after could be made euill, which last part is fals, and so you are deceaued. If ye cā not se iust causes why God should make that thing verie good which after should becom extreme euill, accuse your own blindnes, and desire of God to repres in you that presumption and pryde, which against the eternall Sonne of God you haue conceaued, and so your eyes shalbe illuminated and you shall se first that becaus the creator is infinitely good, that therefor it beho ueth the creatures in their original creation to be good. And so I doute not was the deuil created good, but in the veritie he stood not. And secōdarely that because the iust iudgemēts of God were no les to shyne in the damnation of the reprobāt: then his infinite mercie was to be praised in the vessels of honor, it behoued the one and the other to be innocent and good in their creation. For if the original had bene euill, God iustly could not haue after dāned that which he had made no better. but so we must confesse that it was good that (yet willingly corrupting the self) mā made away to the most iust executiō of gods eternal cōsēll. And last that the eternall purpose of God might in tyme be notified vnto mā, w̄ was that God wold bestow greater liberalitie, shew greater loue ād mercie in the redēption of mā iustly damned then that he did in his creation. Of nothing he did creat him (for his corporall substāce was made of the dust (which somtymes was not) to his own image and similitude, to him he gaue the dominion of all creatures, these were documents of a true loue. But if they be compared with that loue, which in Christ Iesus we receiue and that of fre grace, they are no thing. For what is the dominion of earthlie creatures in respect, that we shall reigne with Christ Iesus for euer

*Why God
created mā
good whō;
he ordey-
ned neuer
theles to
fall.*

wh

what were the pleasures and fruites of Paradise in comparison of those heauēlie ioyes which saint Paul affirmeth can not enter in to the heart of man? If man had stand perpetually in Adam, neither had the loue of God so wonderfully bene notified vnto vs, neither yet had place ben grāted to his fre grace ād mercie, w̄ we receiue in Christ Iesus. For mercy properly hath respect to miserie. But y^e cheif comfort of gods children is, that as they fell in Adam, so are they new transferred in an other that is in Christ Iesus, to whom they are giuen, and who (as before we haue proued) hath so receaued them from the hand of his Father that he shall giue lief euerlasting to so many as the Father hath giuen him. If ye (I say) can not admitt these reasons, why it behoued mā to be created good, and yet after to fall in to sin and meserie, accuse your selues, storm not against God. for he will not be subiect to your reason & iudgements: your horrible blasphemies against God, and your dispitefull raling against vs at this tyme I will omitt. and how impudently ye leap from the purpose of gods reprobation to the execution of his iudgement, shalbe spoken, in weying this your reason which thus soloweth.

THE ADVERSARIE.

*The scripture witneseth that we did fall in Adam. for The ei-
damnation came of one sinne vnto condemnation: then did we all ght se-
stand afore in Adam, for none falleth but he that standeth. If ation,
we did all stand then were we all predestinate to lief for as our 1
fall here is to damnation and death, so is our standing vnto sal-
uation and lief. And to confirme this we haue many testimonies 2
in the word, which proue vs to be elected chosen, and predestinat
to lief afore the fall, but none that proue any man to be abiected,
cast away, damned, and reprobate afore sinne by which death
entred into the world. Paul to the Ephesians saieth. God did choo Ephes. 1
se vs in Christe before the foundations of the world were laid,
and ordeined vs before through him to be heires vnto him self,
and were therunto predestinat. I pray you shew me any testimo-
nie of the scripture which so manifestly prometh that God hath 3*

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4 reprobate any before the foundations of the world. God hath
 Psal. 49. no respect of persons. For he calleth the world from the rising up
 Iob. 34. of the son vnto the going downe of the same. he made bothe small
 4. Esdr. 3. and great and careth for bothe a like for they be all the work of
 his handes. And Esdras saieth, it was not gods will that man
 should com to nought. but he prepared lief for them. The holie
 5 Goſt saieth that God hath not made death neither hath he plea-
 sure in the destruction of the liuing. for he created all things that
 they might haue their being, yea all the people of the earth hath
 he made that they should haue helthe and their should be no de-
 struction in them and that the Kingdom of hell should not be v-
 pon earth. what can be more plainly and more directly spoken
 Sapient. 2. against this error? In an other place saieth the holie Goſt: God
 Sapient. 9. created man to be vnderſtood: and agane God ordeined man
 6 that he should order the world according to equitie end righteous-
 nes, and execute iudgement with a true hearte, doeth God ordein
 7 man to rule the world according to righteousness whom he re-
 probated? Do men gather grapes (as Christ saieth) of thornes and
 figges of thistles: euen so euerie good tree bringeth furth the good frui-
 tes. But a corrupt tree bringeth furth euill fruite, a good tree
 can not bring furth badd fruit, neither can a badd tre bring furth
 good fruite. Matth. 7. Either make the tre good, and the fruite
 good, or els the tre euill and his fruite euill. Either grant man at
 Matth. 12. his creation to be righteous and good, and then I think ye will
 abhorre to say that God afore the foundations of the world did
 reprobate his good and righteous creature, or els grant him at his
 creation to be an euill and vnrighteous creature. Could then
 righteous iudgement com of such an vnrighteous tree? further if
 man at his creation was an euill thing then was he not the crea-
 ture of God. For God sawe al that he had made, and they were
 verie good, if man at his creation or afore was reprobate, and or-
 deined vnto death, then was man gilty afore the transgressio: for
 God damned none but such as be gilty. If he was gilty afore his
 transgression then was he a sinner being yet innocent and iust,
 afore he euer consenteth or committed sinne. And so consequently
 of this error, I may inferre many mo such absurdities as should of-
 fend any faithfull mannes eares.

ANSWER.

As no man of hole iudgement did euer denie that in Adam we did fall, so I think you ad your sect set a part there hath ben none that euer did affirme that in Adam we were predestinat to lief euerlasting. True it is y we stood in Adam, created in his loynes, but I suppose that ye will not hold that the children had greater priuiledge then had the father. Adam did not so stand, but that he was subiect to the law, the transgression whereof made him dettour to death. To speake the mater more plainely, Adam did so stand that he might (and did) fall as the euent declared. ad were his children so elect in him that they could not fall: so ye appere to conclude. For thus ye reason: if we did all stand then were we all predestinate to lief, for as our fall here is to damnation and death, so is our stāding vnto saluatiō and lief. Assuredly these reasons appear meruelous strāge to me, and principally that which ye bring furth of falling and standing: for it hath in the self plain contradiction. for if we fell in Adam to death, how can we stand in him now vnto lief. If you had said as that our fall was to damnation and death, so should our standing haue ben to saluatiō and lief, ye might haue had som probabilitie. For your error had onely stand in this, that ye do not consider that Adam was not created to stand for euer in him self. and much les his posteritie in him. But when ye say as our fall is to death, so is o standing vnto lief, you plainly speak, what so euer ye think, that yet either in Adā, either in our selues we both fall and stand. But this do we vtterly abhorre, for we fear not plainely to confesse that we haue no assurance either of standing either yet of lief but in Christ Iesus alone in whō we be ingrafted, and without whō we cā do nothing. In few wordes to repete the answer of your former obiectiō, In Adā did no mā stand otherwisc thē he did. But he did stād w a cōdition to fall and y eue to death: Therefor in Adā did none stād to lief. The common sense of mā will approue y first part of this my argument. for who cā think that any discēding of Adam by his meanes could haue greater libertie thē he hī self had? And the euēt ad that which folowed declareth the veritie of the

The ground of the Anabaptists error.

An argument which proueth that in Adam we could not stand

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second part. For not onelie vpon Adam saith the Apostle
cam death. But euē from him descended death vnto all.
How then could any stand in him to lief? Let reasonable
men consider.

*Answer to
the scriptu-
res shame-
fully abu-
sed by
the aduer-
saries.*

- 2 To proue that all were predestinat and chosen in Adā
before the foundatiōs of the world were laid, ye brīg furth
the testimony of Paul written in the first chap. to the E-
phesians, which we before haue entreated, and therefor
here I onely will open your falshed. Wonder it is that shā
me should be so far past you: that where the holie Gost
plainely affirmeth, that we were elected and chosen in
Christe Iesus before the foundations of the world were
laid, that this election ye should affirm to be made in A-
dam. If you obiekt that you specific not Adā: I answer that
is all a like: for of your former argumentes it easely may
be espied whom ye vnderstand. For when thus ye reason
we did all stand in Adam, ergo we were all predestinat to
lief, what is he that clearly may not perceauē that your
meaning is, that we were all predestinat to lief in Adam.
For els you had said nothing to proue your own purpose.
For we affirm that we were elected before the foundatiō
of the world was laid. But the controuersie standeth, in w-
hom. We affirme and most cōstantly beleue, that in Chri-
ste Iesus the eternall Sonne of the eternall Father, were
we elected before all tymes. This ye can not abyde and
therefor ye seke all meanes to obscure the glorie of him
to whō the Father hath geuen all power in heauen and in
earth: somtymes ye say (as now I haue declared) that this
election was made in Adame: But whill that this will not
serue you, ye run to an other shift alledging that the A-
postle speaketh here of a generall election of the hole
world, and not of any certen election which should abyde
for euer, and so in shifting from one danger ye fall into
another as after in examining of that your vain reason
more euidently shall appere.
- 3

Ye instantly require that we will shew any testimo-
nie of the scripture that hath reprobate any before the fou-
datiōs of the world. If it be the pleasure of God to giue
vnto

vnto you the spirite of wisdom and of reuelation by the knowledge of hī self, that the eies of your mynd may be illuminated that ye may know what is the hope to the which he hath called you, and how rich is the glorie of that inheritance, which he hath prepared for his saintes, ye shall require no place more plaine, nor more euident then the same, which most ignorantly, orels most maliciously ye do abuse. for if there be any differēce betwext the saintes, the faithfull, that be blessed with all spirituall benedictiō, betwext those (I say) y^e were elected in Christe Iesus before all tymes, that in tyme be called, and by the power of the holie spirite do giue obediēce to the caller, and so are made citezens with the saintes and houshold of God, as they that are builded vpon the foundation of the Prophetes ād Apostles: if any differēce (I say) be betwext these former, and these in whom the prince of this world doeth worke all filthynes and rebelliō, whom he holdeth captiue at his pleasure, who can not repent their detestable liues, and therefor are reputed strangears from the common welth of Israel. And further if ye will beleue Christ Iesus affirming and reioising that it pleased his Father to hyde the secretes of his kingdome from the prudent and wise, and to reuele the same to litle ones, ād that becaus it was his pleasure: I trust ye shall confesse that those scriptures be plaine ynough to proue that as some were elected before the fōdatiō of the world was laid, so likewies were there others reprobated, as the finall end of bothe doeth witnes: But how ye wrestle against this argument we shall after heare: ād how plainely I haue proued sō to be elected and others to be reprobated, reade before ād iudge with indifferēcie. If ye will cōclude that God hath no certen election, neither yet that he hath reprobated any, becaus that he hath no respect of persones, and becaus he calleth the world from the rising vp of the son to the going doune of the same, becaus he made both small and great, and careth (as ye falsly alledge) for bothe a like, your affirmatiō may well be bolde, but I think, that your probation shalbe slender. But first I must except against

F.

Matt. 13.

*The ad-
uersarie
wraſteth
the ſcriptu-
re in Iob.*

Iob. 34.

you, as againſt falſ witnes. for you alledge more vpon Elihu thē in the book of Iob he affirmeth. For he ſaieth not that God careth for all a like. But ſaieth that his eies are vpon the waies of man, and that he doeth ſe all his goings. And that neither you, neither any other ſhall haue occasion to complain of me, that vniuſtly I accuſe you, of falſifying the plain text, I will recite bothe the purpoſe and the wordes: Iob in vehemencie of diſputation againſt his thre frendes, who conſtantly did affirm that God prouoked, by his ſinnes, had powred furth thoſe ſodane and ſtrange plagues vpon him: Iob I ſay in refelling this their accuſation, and in confuting their reaſons, did enter into the ſecretes of gods inſcrutable iudgements further thē it became any creature to do: and did ſeme to burdē God with iniuſtice in defending his own innocēcie. At which reaſons Elihu offended after that the other three were put to ſilēce takig vpo him to reprove Iob affirmeth that the wiſdom, the power, the iuſtice and the iudgements of God were incomprehenſible, that God could do nothing vniuſtly how that euer it appered to mannes iudgement, and amongeſt other thinges he ſaieth: wilt thou ſay vnto a king, thou art wicked, or vnto princes, ye are vngodlie. How muche les to him that accepteth not the perſons of Princes and regardeth not the riche more then the poore: For they be all the worke of his handes: They ſhall dye ſodenly, and the people ſhalbe trobled at midnight, and they ſhall paſſe furth and take away the mightie withoute hand, for his eies are vpon the wayes of man and he ſeeth al his goings. Thus haue I noted partly ſo ne ſhall think that theſe wordes may ſeme to fauor your error, and partly that your vntueth in wraſting ſuch places may more manifeſtly appere. Ignorance of the tongues may be ſome cauſe in you, but in ſome of you I can manifeſtly proue that malice blindeth knowledge, and compelleth you to ſpeake and write againſt your vnderſtanding. God touche your heartes with true repentance and giue you his holic ſpirit with greater reuerence to intreat his ſcriptures. But now to the ſcriptures that ye alledge

alledge (God say you) hath no respect of persōs. Ergo wil ye cōclude, he hath no election. Your conclusion is fals, Act. 10.

and my reason is, becaus that gods fre election depēdeth not vpon the persones of men, but vpon his own promes and good will. But to make this mater more sensible: I wil make an argumēt directly against yours. God respecteth not the persons of men. But yet amongst men is found great diuersitie bothe in vertue ād in vice. Therefor there must be som cause from whence this diuersitie procedeth. Of the first part I kuow ye doute not, and the secōd parte is confirmed by common experience and by euident scriptures. for how diuerse be the inclinatioṡ of mē, none cā be ignorāt, except such as do not obserue the same.

Such as attribute the caus of such diuersitie to the sterres and to the influence of the Planetes are more then vaine: education and vp bringing doeth somewhat bow nature in that case: but neither of bothe is the cause of such diuersitie: for how many haue bene norished in vertue together, and yet haue after fallen to moste horrible vices, and in the same perished? And contrarie wies how many haue bene wickedly brought vp, and yet by grace attained to an holie conuersation. If the cause of this diuersitie (I say) shal be inquired and soght, it shall not be found in nature. for thereby were and are we all borne the sonnes of wraith: if in education and vp bringing, we se how oftē that faileth. The cause thereof thē must be of necessitie without man. To make the mater yet more plaine by an exēple, Paule preached Christ Iesus, to be the onely Sauior of the world both amongst the Iewes and gentiles, to som his preaching was the sauour of lief, and to others it was the sauour of death. from whence commeth this diuersitie? from the obedience, will, and faith of the one, say you, and from the stubborne inobedience, and infidelitie of the other: you say somewhat, but not all. for true it is that faith and an obedient will, is that which we call Causam propinquam, that is the next cause to our apprehension: but what is the cause that the will of one is obedient, and the will of the other stubborne,

F. ii.

An argument directly against the aduersaries argument.

Influence of the sterres.
Educatioṡ.

*The cause
is not in
nature of
our faith-
full obedie
ce.*

*What is
the cause
that some
beleue and
some re-
mayn vn-
faithfull.*

*How God
respecteth
not persōs.*

1. Sa. 16.

that the one doeth beleue and the other doeth blasphem: How so euer ye do shift, the holie Gost in many places plainly affirmeth the cause not to be in nature nor yet to procede of man, nor of his fre will, but to be the fre grace of the caller, as Christ Iesus doeth witnes: None can com vnto me excepte my Father draw him: No mā can se the kingdom of God except he be borne againe, and that neither of blood neither of the will of the flesh, nor of the will of man, but of God. who toucheth and openeth the heartes of so many as he hath ordeined to lief, to aduerte and beleue the thinges that be truely preached: As those that be the shepe of Christe Iesus, who heare his voice and know the same. These and many places mo, do most plainly declare, what is the cause that some beleue and others beleue not: to witt, that som are born of God, and som are left in nature, som are shepe, & som are goates. the heartes of som are touched and opened by the finger and Spirit of God, as it was said to Peter: flesh and bloode hath not reueled this vnto the, but my Father which is in the heauen, and the heartes of others ar left in their own blindnes and hardnes. If ye demand how is it then, that God respecteth not the person of man? I answer if ye did vnderstād a right what is mēt by acceptation of persons, or what it is to respect persons ye should not doute in this behalf.

Acceptatiō of persons is when an vnworthie person is preferred to a worthie, either by corrupt affection of those that do preferre him, either yet for some qualitie or externall beautie that appereth in man. As if to the office of a king or of a bushope, should one be elected, that neither hath godlynes, knowledge, wisdom, nor yet the spirit of gōuernement, because he is riche, noble of bloode, fare and lustie: and the persons hauing giftes much more excellent should be contemned: this is called acceptation of persons. As Samuel seing Eliab and considering his beautie, and stature doeth boldly pronounce in his own heart, assuredly before the Lord, this is his anoīted. Such acceptation of persons is not with God. for neither loo-
keth

keth he to blood, riches, nobilitie, vertue, strength nor beautie temporall in his eternall election, but onely to his own good will, and eternall purpose by the which he hath elected vs in Christe Iesus. If ye shall consider the same place depely ye shall find that none within the hole scriptures of God more confuteth your error then it doeth. For as God respecteth not the person of mā, so respecteth he nothing, that is or can be within man, as the cheif cause of his election. For what can God foresee, consider or know to be in man that good is which floweth not from his free mercie and goodnes, as it is written: we are not sufficient of our selues to think any thing that good is but all our sufficiencie is of God, who worketh in vs bothe to will and performe. Then if all vertue what so euer be in vs, be the work of God, can the work following, be the cause of gods eternall purpose? If the cause and the effectes proceeding of the same, be things diuerse, then are our vertues and fruites not the cause of gods election, but are the effect and fruit which of the same procede, and spring as the Apostle doeth witnes saing: God hath chosen vs that we should be holie, and without blame And Christ Iesus: saith you haue not chosen me but I haue chosen you, and haue appointed you to go, and to bring furth fruite. This I am compelled oft to repete, because in it most shamefully ye erre, arrogating to your selues that which is proper to gods onely mercie and free grace. If you vnderstand this former place of scripture which affirmeth that God hath no respect of persons as your book doeth witnes, to witt, that God careth a like for all, that he no more loueth the one, then the other, except that it be for their obedience, the hole scripture of God doeth witnes against you. Was the loue of God no greater to Abraham and to his posteritie, then it was to the rest of the nations: Moises and Dauid do witnesse the contrarie: Saying: he hath not done so to any nation, and his iudgements he hath not shewed to them, onely the, hath he chosen of all nations and people, that be vpon the face of the earth, that thou shouldest be vnto him a peculiar people. And

*That God
hath not
respect of
persons
most eu-
dently co-
futeth the
error of
the aduer-
saries of
gods prede-
stination.
The cause
and effect
are diuer-
se.*

Deut. 7.

Rm. 9.

Neither
was nor
is in vs,
any thing
whereby
we should
deserue to
be elected

The booke
called
Apocry-
phes.

what was the cause of this their dignitie and prerogative before we haue declared, to witt, no vertue, no obedience, no good qualitie that was in them, but onely his fre loue, fre grace, and vnderferued mercie, as he hī self doeth plainly affirme? I will haue mercie vpon whom I will haue mercie, and saint Paule: it is neither of the willer, neither yet of the runner, but of God that sheweth mercie to such as pleaseth him. And thus I say you can not iustly nor rightly conclude, that God hath neither chosen nor reprobated any man, becaus he hath no respect of persons. for as before I haue said, his eternall election dependeth neither vpon man, neither yet vpon any thing that is within mā, but is purposed in him self, and established in Christ Iesus, in whom we are elected, becaus that in our selues there neither was neither yet could be any worthines, which could merite or deserue such honour and dignitie. And so God respecteth not the persons of men, their vertues, nor qualiteis in their election, but finding them all equall in creation, and corruption maketh difference betwext them, according to his eternall purpose, respecting Christ Iesus and not their merites. How that euer the prowde and vngodlie storme at this, I nothing doute, but the children of God do thereof receaue moste singular consolation as that it is the cheifest cause why that without all trembling and feare, they stoupe before his Maiestie, and giuing thanks for these inestimable benefites do craue of his mercie such a puretie of lief as becometh his children.

To your scriptures which ye alledge from the booke of wisdom and frome Esdras (his fourth booke), I will shortly answer. That albeit ye will ten thousand tymes deck ad decore them with the title of the holie Gost, I will not the more creditt them. Not that I deny but that in them there be thinges contained, profitable to edification, but if that therefor ye will vpon any place written within them, conclude a doctrine contrarie to the rest of the canonicall scriptures, I will answer with the ancient writers, that they were not written, that vpon them should

our faith be established. Lett the serue, if so please you to exhortation, but for confirmation of any doctrine shall they neuer serue vnto me. Neither yet this do I say, that I do think any of these places (rightly vnderstand) to make any thing for your purpose, but that I will by gods grace, giue euer that reuerence vnto the veritie of God, that the voices of men shall not with me be cōparable vnto it.

*Reuerēce
vnto gods
holie wor
de.*

It may be greatlie suspected what som men now a daies do meā to ascribe that to y holie Gost which the authors them selues did onely ascribe to their own diligence and trauelle, and were also compelled to ask pardon of the readers that they could not atteine, no not euen to the proprietie of the tōgue in the which they did write. Vseth the holie Gost I pray you whose power lowseth the tongues of the dombe, in that maner to be suppliāt vnto mē, and for his imperfection to begge pardon at their handes? Consider, and impute nothing vpon the holie Gost, which becometh not the Maiestie of God. but lest that ye should complain that yet your scriptures are not resolved, I will giue you a generall answer to all, which is this. That neither the booke of wisdom, neither yet Ecclesiasticus, neither yet Esdras in these places that be alledged do intreat any thing of election, or reprobation, but the writers in all those places which ye alledge do studie to amend the corrupt maners of their aeges, and to impose silēce to the wicked tongues of many. of whom som accused God as author of sinne which entred in by malice of the deuill, who did corrupt the good creature of God created to his own image to reule in equitie and iustice. who doeth not se but that this writer, who so euer he was, reteineth him self, within the reache of mannes vnderstanding, laboring to conuict their cōscience which maliciously imputed vnto God, that which he did not worke in them? But that they of their own fre will did follow ad obey iniquitie, and that therefor they should suffer their iust condemnation. And that this my interpretation of their myn des is true, let their own wordes witnes for thus it is writē.

*Readethe
prologue
of Ecclesia
sticus and
the end of
the last
chap. of
the second
booke of
Machab.*

They haue said with them selues, not righteously Sap. 2.

iudgeing our lief is troblesom ad short , neither is there any remedie against the death of mā, neither hath he bene knowē that hath returned from the helles, we were born without purpose , and we shalbe as we neuer had ben: for the spirit is but a smoke in our nosethrels &c . in proces of tyme our name shall com to obliuion, neither yet shal any man remember our workes . Therefor let vs vse the present prosperitie, Let vs oppresse the poore man being iust, let vs not spare the widowe , neither yet lett vs reuerence the lōg aeged ad white heares of the ancient, but let the strength of our power, be the law of iustice. and so far furth he accuseth their open tyranny , and then concludeth these thinges, they thoght and did erre, for they were blinded by their own malice: neither haue they knowē the mysteries of God (I wonder that ye marked not this place) neither haue they hoped for the reward of holynes. for God created mā to immortalitie (here I note your fallshode: for ye write God created man to be vndestroyed) and made him to his own similitude . Now let the indifferent reader iudge, whether you or I do nerer attein to the mynd of the wryter you (I say) that do affirme, that he denieth that God hath either elected or reprobated any man, or I that deny that to be any parte of his mynd , but say, he reproueth mannes malicious blasphemie and manifest impietic.

6 The argument which ye gather of the nynthe chapter of the same book , and wold seme to confirm by the wordes of Christe spoken in the seuenth of Mathew, hath no greater force then the former, for the writer defineth not what God had determined in his secrete and eternall counsell, but what he hath expressly cōmitted to mannes charge by his law , and by his holie Spirit speaking in his Prophetes , and that him self doeth plainly witnesse. For after that he hath asked wisdom righteously to iudge the people committed to his charge he thus speaketh: what man is he that knoweth the counsell of God or that can comprehend in his mynd , what God wold ? The cogitations of mortall men are fearefull and our opinions decea-

deceauable, &c. scarcely by cōiecture can we attein, to the things that be in earth, and w^h trauale fynd we those things w^h be amōgest our hādes. But who shal searche oute those things y^e be in the heauēes, and who knoweth thy cōsell, except that thou shal giue wisdom and from the hiest places shall send thy holie Spirit: for so the wayes of those that dwell vpon earth haue bene directed, and they haue learned those thinges that haue pleased the. Cry now as pleaseth you, that because man was made lord ouer creatures in earth (for that is the veritie of the text) to reule the world in holynes: That therefor there was no man reprobated, and the writer will answer for him self and will affirme, that he searcheth not what God hath determined in his eternall counsell, and what shall become of euerie man, (for that confesseth he to be incomprehensible), but he declareth what God commandeth in his law, and what he hath expresse by his holie Prophetes. To the which if man be found inobedient resteth no excusation (seing that gods will is manifestly declared) as Moises saith in these wordes. The secretes appertein to the Eternall our God but those things that be reueled appertein to vs and to our children for euer, that we may do all the wordes of this law. Dent. 2.

Your argumentes which ye think most strong gathered of these wordes in the 7. and 12. of Mathew are most weak and vaine. For as we do not denie that man was created iust, so do we cōstantly affirme that in iustice he stood not, but became altogether vniust, and therefor God did not condemne man before he was gilty, as you falsly gather of our doctrine. Wonder it is, that ye se not degrees and iust causes which com betwext the purpose of reprobation, and the iust condemnation of man. This is your argument: God purposed to reiect man before he was created. Ergo he did damne him before he was criminall or gilty. Your consequent is fals for no part of gods iudgements was put in execution before man did sinne. for grace was offered to Adā after his fall: Cayn was admonished and rebuked of his crueltie, his posteritie and sede had ragd

*Lyke as
there be de-
grees bet-
wext ele-
ction and
glorifica-
tion: euen
so there be
degrees
betwext
reprobatio
and cōdem-
nation.*

in their furie, and finally all flesh had corrupted their waies befor that gods vengeance and most iust iudgement were poured furth and put in execution against the rebellious and vnthankfull world. If you be able to proue that the sentence of death was executed vpon Adam before he offended, or that Cayn was accursed by gods mouth before he had murdered, then hath your argumēt som apperance. but if the iust causes of condemnation be found in man, and so founde in man that God in nowies can thereof be accused: then ought you to be ashamed to burden vs with that which ye your selues most folishly colleste. And further ye shall vnderstand that as the Apostle putteth certen degrees and causes which are sensible vnto vs, betwext the eternall election of gods childrē, ād their glorification, euen so put we the contrarie degrees and causes betwext the reprobation and the iust condemnation of the wicked. for as those whom God hath chosen before all tymes, in time he calleth, ād that of purpose to Christe Iesus his sōne, ād whō thus he calleth he iustificieth and that more and more vntill that flesh and the corrupt affectiōs thereof being mortified, they attein to their glorie. So by the contrarie be the reprobate, either left all together in blindnes, neuer called to the light and knowledge of gods fre mercie, or if they be called they either do condēne it, orels sodanly fall from the same, and so abiding in their corruption do still heap sinne vpon sinne till at the last their measure being full, God executeth his most iust iudgements against their continuall rebellion. Inferre now as many absurdities as please you vpon our doctrine. you procede.

THE ADVERSARIE.

*The
nynte
section.*

Galat. 2.

You say that God reprobated and ordeined man to damnation the most parte of the world afore the foundatiōs of the world were laid, and yet in the creation God made all mē after his owne image good and righteous, as the scripture witneseth. for as we were all created in one man that is Adam. So were we all created in one estate that is after the image of God to lief, then if your opinion be true the ordināce of God in his election afore the world is not cōforme to his ordinance in the creation. And the holie Gost

saieth: If I buyld vp agane that which I haue cast doune before I declare my self to be a transgressor: if God created man to his own image vnto lief whom before the creatiō he had reprobāt ād cast away, declareth he not thereby him self to be inconstant and a trāsgressour. Ye can not escaip here with your bare solutiō, where ye say afore the world, God hath not ordeined all but som vnto damnation, for in our creation all were ordeined vnto lief, for so much as we were all created after the image of God of the ordinance of God in our electiō afore the world. The Apostle writeth thus. we be blessed saieth he with al maner of spirituall blessinges in heauenlie thinges by Christe according as he hath chosen vs in him before the foundations of the world were laid that we should walk in thē. Here do we learn that gods ordinance in his electiō afore the world, and also his ordinance in the creation, is al waies one. For as we are chosen in Christe Iesu, so we are created in Christe Iesu, and as we are chosen to be holie and without blame, so are we created vnto good workes. Wherefor gods ordināce in his holie electiō, and his mightie creatiō, is one, ād of like strēgth and surenes. further scing we be (as the Apostle saieth) bothe elect and created in Christe Iesu. and forasmuche as there is no damnation to them that are in Christe Iesu, then is there no damnation either in the election or creation.

A N S W E R E.

Because that aswell your forged lies as the vanitie of your reasons haue ben declared I will not trooble the reader with repetition of the same. And will also touche the rest of these your argumentes so briefly as I can.

Where ye reason that we were all created in one mā that is in Adam: So were we all created in one estate &c. If ye vnderstād that we were all created in one estate, that is in that estate which shortly was to change, becaus that God had so determined in his eternal counsell, that by the fall of one, his infinite mercie towards his chosen, ād se uere iudgement towards the vessels of wraith should euidently appere in the tyme appointed by his wisdom. If this I say you vnderstand that we were all created in one estate I will not contend with you. Albeit in verey dede in that self same masse there were at once ves-

3
Ephes. 1.
4

5

1

*Ephes. 1.**To the. 2.*

sels of mercy and vessels of wrath. But because ye open y^e minde, in the contrary part saying: That we were created in Adam after the image of God to lief, I am compelled utterly to dissent from you and fear not to affirme that because none did stand to the end in that image, but all fell due to death in Adam: that therefor neither in Adam neither yet in that image as Adam had it, was any created vnto lief, but in Christ Iesus were all the chosen predestinate to lief euerlasting, euen before that euer Adam was created as the Apostle plainly doeth witnes. Where ye go about to proue by our opinion the ordinance of God in his election before the world, not to be conforme to his ordinance in the creation and so consequently God to be a transgressor and inconstant, ye declare your self not onely ignorant, vaine and foolish, but also irreuerent and blasphemous against gods maiestie. for ye (so far as in you lieth) spoile him of his Godhead making him to change his counsell, purpose, and ordinance euen so oft as the creatures do change: where we by the contrary labour to ex-
 plane, and not to escape any violence of your darts by a bare solution (as ye alledge) but by the plaine scriptures openly we do affirme that as our God is eternall incomprehensible, and immutable so are his counsels constant, subiect to no immutabilitie nor change: constant I say in God him self, how so euer things change to our apprehension. And therefor we say that neither in his election before the world, neither in his creation of man to his own image and similitude, was it his eternall counsell, purpose nor ordinance that all the posteritie of Adam should be saued. And so can ye not proue that God destroyed any thing which he had builded. Albeit to note one thing by the way: Paule wold not haue bene so bold, as to haue made him self check mate with God, he did not (I say) accuse God of inconstancie, neither did he appoint him to be a transgressor although he builded the ceremonies vnder the Law, and destroyed them againe. But to our purpose. God I say destroyed nothing which he had builded. True it is that man destroyed that image which God had builded

ded, but that building of God was but temporall, and for a tyme onely, but the perfect building of his church was in Christe Iesus, builded before the foundations of the world were laid: which building God neuer destroyed nor shall destroy, but shall consummate the work to the praise of his holie name. To him be glory.

In your hole reasoning of the wordes of the Apostle you do erre in this point, as before I haue noted, that ye make comon to all, that which y^e holie Gost maketh peculiar to gods elect. for ye must first proue all to be saintes by vocation, all to be blessed with spirituall benediction, and to haue obeyed, and all to be builded vpon the foundation of the Prophetes and Apostles before y^e ye be able to proue that all were elected and predestinate in Christe Iesus vnto good workes, is not to be referred (as ye think) to the common creation of all men in Adam, but to the new and spirituall regeneration which gods children haue in Christe Iesus: for the which Dauid did pray, saying: a clea heart creat in me (o God) which is no lesse called the creation of God, then was the first creation of man. for as man in his creation, neither wrought, neither yet could deserue to be created so honorable as he was, but did suffer the power of God to worke euen as it pleased his wisdom to perfourm the work. So in our new creation vnto good workes the onely grace and power of God worketh not onely the beginning, but also bringeth to perfection, so that what so euer be good, holie, or iust in vs, is gods creation and not our worke. God open your eies that ye may see that neither in Adam neither yet in our selues, were we created to good workes, but in Christe Iesus alone. And then I think ye will not so much boast of your fre will.

Your last, as after ye do reason is a plain Paralogisme, that is a Sophisticall and fals argument: for it standeth on foure termes against the vse of all good and solide reasoning. For thus ye procede: Saing, we be elect and created in Christe Iesus, and seing there is no condemnation to them that be in Christe Iesus, then is there no damna-

3

4
All be not
Saintes
nor blessed
with spi-
ritual be-
nediction.

Our rego-
neration
to good
workes is
by the gra-
ce of God.

5

tion neither in the election nor creation. Here be plainly foure termes. for in your Maior that is in the first part of your argument ye say not, we were elected and created in our election, and in our creation, but we were elected and created in Christ Iesus. The second proposition is most trew to witt that there is no condemnation to them that be in Christe Iesus, to such as walk not after the flesh. but what can ye conclude hereof, that no damnation (say you) is in election nor in creation? I say your conclusion is fals and vaine for you chage your termes, putting in the last part these two wordes: Election and creation, where ye ought to haue rehearsed these wordes: Christ Iesus: for thus you may well procede, we be elected and created to good workes in Christ Iesus, but to them (saith the Apostle) that be in Christ Iesus there is no condemnation, Ergo to such as be elected and newly created in Christe Iesus there is no damnation. This argument is formall and true. but omitting your foolishnes which oftener I am compelled to shew then gladly I wold, I go forward with your wordes.

THE ADVERSARIE.

The
reth section.

If God reprobated man afore the foundation of the world, then God reprobated man before he offended. And if God reprobated and damned man afore he offended, then is death, the reward of gods ordinance afore the world, and not the reward of sinne. But the Apostle teacheth vs that by sinne death entred into the world and also that death is the reward of sinne. I pray you doeth either gods lawe or mannes law condemne any man afore he hath offended? I am certen ye are not able to proue it to be so then ought you to be ashamed to burden God with such vnrighteous iudgement. Doeth not God rather forgine the offence already committed? Let him be your God which condemneth the innocent afore he offend. But he shall be my God which perdoneth and forgiveth the offence already committed which in his verie wraithe doeth think vpon mercie. And so with Iob will I conclude, The great God casteth away no man.

AN.

ANSWER.

How ignorantly and how impudently ye confounde the eternall purpose of gods reprobation with the iust execution of his iudgements I haue before declared and therefor here onely resteth to admonishe the reader that most vniustly ye accuse vs in that ye say: that we hold and teache that God damned man before he offended. This you be neuer able to shew in any of our workes. for constantly in worde and wriuing we affirme that man willingly fell from God, and made him self slaue to sathan before that death was inflicted vpon him. and so neither make we death the reward of gods ordinance, neither do we burden him with vnrighteous iudgement. But say with the Apostle, that death is the reward of sinne, and that our God is righteous in all his workes. and therefor be ashamed and repēt your manifest lie. That God forgiauerh the sin committed, and doeth remember mercie euen when he appeareth in his hote displease to punishe his Church, with thankes giuing and ioy we acknowledge. But that thereof ye cōclud: (as ye say wth Iob) that the great God casteth away no man, we can not cease to admonishe bothe you and the readers, that either ignorantly, or els maliciously ye corrupt and depraue the minde of the speaker in that place: Elihu saith not as ye alledge. The great God casteth away no mā, but saith: Behold the mightie God casteth away none that is mightie and valiant of courage, He main- *Iob. 36.* teneth not the wicked, but he giueth iudgemēt to the afflicted. And in this behalf your master Castalio (who notwithstanding that he vseth to take large libertie in translation, where any thing may seme to serue his purpose, is more circumspect and more faithfull then you be. for thus he translateth that place. Althogh that God be excellent yea excellent and strong of courage. yet is he not so dissolute, y^e either he will kepe y^e wicked, or denie iudgemēt to the poore. Althogh I say, y^e here is a greater libertie thē I wold wish a faithfull translator to vse, yet hath he not so corrupted y^e sense as ye haue done. Elihu reasonīg against Iob affirmeth that albeit y^e power of God be infinit, yet cā

To the 2.

Iob. 36.

Castalio
is a translation.

not his workes be vniust, but that they are wrought in all perfectiō of iustice. howbeit that often (as we be dull and blinde) we do not vnderstand nor see at the first the causes of the same, yet God giueth daily declaration of his iustice, in that he preferueth and somtyme exalteth the verteous, that before were afflicted, and deiecteth from honors the wicked and the cruell oppressors. Be iudge your self what this serueth for your purpose.

THE ADVERSARIE.

The eleuēth section.

Some other be that grant that sinne was a cause why man is reprobate, and there with they hold that gods absolute ordinance is also the cause, this saing containeth cōtradiction in it self: for if it be gods absolute ordinance. then is it not in respect of any other thing, but as they say because it hath so pleased him, if they mean that gods ordinance is the cause why sinners suffer death, or that God ordeined that sinners for their sinne should suffer death, I could agree with them. but that were contrary to that which they haue said, that God absolutely ordeined any man afore he was, yea afore the world to death because so it pleased him. for if death be the reward of sinne, and for offence and sinne we do die, then cometh not death by gods absolute ordinance. And if I do grant that both gods absolute ordinance and also sinne are the causes of damnation after your meaning, marke well what inconuenience foloweth thereof. first ye must grant me that gods ordinance is the principall and chiefeſt cause, (for it can not be inferior to any other cause) secondly ye will grant that the first or principall cause called *Causa Cause*, is the cause of the second and inferior cause called *cause causate*, so to cōclude, gods ordinance which is *Causa causa*, shall be the cause of sinne which is *Causa causata*. As for a familiar exemple the heate of the son, and the dew, cause the ground to be frutesfull, and God also is the cause thereof for he maketh the barren ground frutesfull, but forasmuch as God is the principall and first cause, he must be also the cause of the same which is but the second cause. Thus it is cleerly proued that if gods ordinance were the cause of reprobation then gods ordinance should also be the cause of sinne, and God should be autor of euill, contrarie to the hole scripture. contrarie to the opinion of all godlie men, and contrarie to our faith: But forasmuch as God willing I intend to

answer

answer at length to this wicked opinion in the confutation of the third error, I will speak no more hereof in this place.

A N S W E R.

No further answer nedeth to be giuen to these your *To the 1.* most vniust accusatiōs, then those which we before haue giuen. for neither do we so vnr cuerētly speake nor write, neither yet do we vnderstād nor affirme, that gods absolute ordinance is the principall cause of reprobation, of sinne, and of damnation: but simplie we do teache, that God in his eternall counsell for the manifestation of his own glorie hath of one masse chosen vessels of honor, whom before all tymes he hath geuē vnto Christe Iesus, that they in him should receiue liēf. And of the same masse he hath left others in that corruption in the which they were to fall, and so were they prepared to destruction. The cause why the one were elected, we confesse and knowledge not to be in mā, but to be the fre grace and the fre mercie shewed and frely giuen to vs in Christe Iesus, who onely is appoynted head to giue life to the bodie. Why the others were reiectēd, we affirme the cause to be most iust: but yet secrete ād hid frome vs, reserued in his eternall wisdome to be reueled at the glorious comming of the Lord Iesus. This one thing do we (compelled by your blasphemous accusations) repete oftener then we wold: to the end that indifferent men may se what doctrine it is, which you so maliciously impugne.

How so euer ye ioyn gods absolute ordinance and sinne together, we make so far diuision betwext the purpose and eternall counsell of God (for absolute ordinance we vse not in that mater) and the sinne of mā, that we plainly affirme: that mā when he sinned, did neither looke to gods will, gods counsell, nor eternall purpose: but did altogether consent to the will of the deuill, which did manifestly ganesay gods reueled will. And therefor do we affirme that neither was the purpose nor counsell of God any cause of sinne: but we say with the Apostle that by one man did sinne enter into the world. The cause whereof was the malice of the deuill, and that fre consent of man

to rebellio, whose will was neither inforced neither yet by any violence of gods purpose compelled to consent; but he of fre will and redie mynd left God ad ioyned with the deuill. Conuict vs now (if ye can) that we make gods absolute ordinance (which maner of speaking I say we abhorre) to be the principall cause of sinne.

- 3 Albeit that ye wold be sene subtill in adding your Logicall termes *Causa causæ*, ad *Causa causata*, yet doeth your similitude which ye bring furth for demonstration of your purpose declare that either ye haue not learned or els that ye haue forgottē the chief and principall point of right reasoning, which all reasonable men confesse to be, rightly to diuide. For if ye can not diuide betwene the will of God working all thinges for his own glorie, ad the operation of creatures, be they Son, Moone, sterres, rayn or dew, who can work nothing but as God hath appointed, I will not folow you as a God.

The iust causes of reprobatio are hid in gods eternall counsell but the causes of death and damnatio are euident in the scriptures.
The iudgements of God are a deuoring depty.

We say not that gods ordinance is the cause of reprobation, but we affirme that the iust causes of reprobation are hid in the eternall counsell of God, and knowne to his godlie wisdō alone: but the causes of sinne, of death, and damnation are euident and manifestly declared to vs in the scriptures to witt, mānes fre will consenting to the deceiuable persuasio of the deuill, wilfull sinne, and voluntarie rebellion, by which entred death into this world, the cōtempt of graces and gods mercies offered with the heaping vp of sinne vpon sinne, till damnation iustly came. These causes I say of sinne, death, and damnation, are plainly noted vnto vs in gods holie scriptures. But why it pleased God to shew mercie to som, and deny the same to others, becaus the iudgementes of God are a deuoring depthe, we enter not in reasoning with him, but with all humilitie render thanks to his Maiestie for the grace and mercie which we doubt not but of his fre grace we haue receaued in Christ Iesus our onely head.

When you shall further charge vs that we make God autor of euill, we haue good hope plainly to conuict your vennemous tongues of a most malicious lie.

Now to your wordes.

THE ADVERSARIE.

The Lord reasoneth with the inobedient Israelites which did forsake him saying: O my people what haue I done vnto thee? or wherein haue I hurt thee, giue me answer? If the Israelites had ben so well learned as you, they might haue answered, Lord thou hast preordinate us by thy immutable decre to fall away frome the so that of necessitie we must perish, in this hast thou hurt vs with an incurable wounde.

The
twelfth
section.

ANSWER.

How so euer we be learned if ye betimes repent not your vnreuerēt scoffing, and iesting at gods eternal predestination, ye shall learn in experience, that the immutable decre of God, is most iust by the which yf fyre which neuer shall be quenched is prepared for the deuill and his angels, and for all such as with trembling do not fear his godlie Maiestie, and with sobrietie do not contemplat his iudgementes incomprehensible. And thus I leaue your blasphemous boldnes to be repressed by the power of him whose iudgementes you mocke.

THE ADVERSARIE.

Now I intend with the helpe of God to answer to the arguments which they that be intangled with this error vse to alledge for the proof thereof, leauing such as be. but vaine, and ingender rather contention then edefying, answering to such as seme most weghtie collected of certen places of the scriptures wherby it may be thoght that they may be deceaued, beseeching the gentill reader to wey the mater with an indifferent balance, and first heare before thou refuse, and God willing thou shalt not repent the of thy labor. but forasmuch as the autor and maīteners of this error do often make mention of election, whereby they wold cloke their absurditeis, I will first declare how election is taken in the scriptures thre maner of waies, that is generally, specially, and most specially of all. first we be all chosen and created in Christe Iesu as Paule witneseth to the Ephesians in the first and second chapter, and conforme to this election he lightned all

The
thirtēth
section.

- 3 them that cam into the world , and calleth all men to repentance
 Esaia. 50 bothe greate and small, riche and poore, lew and gētil, male and
 female, of all estates, without respect of any person. And all that
 4 be thirstie he calleth to come to the water of lief. Secondly he com-
 mandeth them which com at the first calling to renounce father and
 mother , wief and childe with all other earthlie thinges. yea and
 them selues also. This is the secounde election where there departed
 5 an innumerable multitude which will not forsaike such thin-
 ges but for their own lustes. Here departed Cayn with the mon-
 strouse Giātes, cruell tyrants, and bloodie hypocrites, and all per-
 secuters which shed innocent bloode. here departed Epicurus with
 all his bellie gods: among which was the riche glotton which dis-
 pised Lazarus , there departed Sardanapalus accompanied with
 venus, and all that be drowned in the lustes of the fleshe. Among
 which was Herodias. There departed Cresus with many rich
 welthie persons: among which was the rich yong man of whom
 we read in the Gospell, that with a sorie countenance he depart-
 ed frō Christe. There departed Tarquinius the proude with such
 6 as be puffed vp with the Pompe, glorie, of this world. Among which
 was Herodes of whom we read in the Actes of the Apostles, that
 for his pryde he was stricken of God and eaten of lyse. There de-
 parted Demetrius the siluer smith with such as will not forsake
 their filthie lucre. Amongest which were the maister and mai-
 sters of the damsell possessed with a spirit that prophesied. There
 departed a hole band of Stoikes with their destinie plaining fast or
 loose, and that of necessitie, which passeth all iuglers conning. A-
 mong them are all such as defend that of mere necessitie a few no-
 ber must be saued , and of mere necessitie all the rest of the world
 must be condemned. Who so abideth this secounde election and cal-
 ling , Christ commandeth them to take vp their crosse and folow
 him. And thus to continue to the end: this is the third and last ele-
 7 ction of which saith the Lord: I haue chosen the in the fire of tri-
 bulation. here the seuentie disciples departed , for they can
 not abyde this hard saing , here doeth Iudas trudge , they which
 remayn suffer greate assautes , in so much that som tyme they
 turne there backes to their ennemies (as the Apostles did , when
 Christ was taken) and there do worthie soldiors stagger, stumble,
 and fall: as Peter when he denied his master, and swore he knew
 him

Esaia. 48

him not, And Thomas could in no wies beleue that Christe was risen, and had obtained victorie. yet they which at the voice of their capteyn ryse vp, and turne againe, and fight lausfully, euen vnto the end, they are cheisly aboue all others called elect and chosen because they continuing vnto the end obtain that wherunto they are chosen, and they folow the lambe whether so euer he goeth: it is a hard thing that any such be deceaued, and fall away, forasmuch as they first are illuminated from aboue, and haue forsaken all, yea them selues, and haue altogither submitted them selues to the gouernance of their Lord and capitē Christe. They daily obtaine such victorie of their ennemies, that their warfare is now become easie. And in hope they haue to subdue by the aid and counsell of their Lord, all their ennemies their ioy and comfort is so great, that they esteeme all earthlie pleasure (which should draw them back) but vane, foolishhe, displeasante and beastly ke, happie is he which vnderstandeth this to be true, not onely by speculation, but also by experience. These thre kindes of election are plainelie set furth in the historie of Gedeon, which being well and duely vnderstanded confyr to the world.

A N S W E R.

Before ye enter to confute our argumentes as ye boldly promes, ye affirme that electiō is takē in the scriptures thre maner of waies. That is (as you say) Generally, specially, and most especially of all, which diuision with the probation of the same is so foolishhe, so fals, and so far from the purpose, that onles ye should haue occasion to calūniat, that so much of your book I passed ouer with out answer, I wold not spend the moment of an hour in answering the same. For how litle do the wordes of Paule serue for your generall election in the confirmation of your eight reason, and after also, I haue declared. And I leaue to be proued of your parte by the euident testimonie of any scripture, that God so oft electeth to liewerlastig as he commandeth man to refuse him self orels as he giueth his further grace to such as he hath called to the knowledge of him self, and of his onely beloued Sonne Christ Iesus. That there is a generall vocatiō by the which the world by som maner of meanes is called to the know-

To the 1.

Ephe. 1.

- ledge of God and a vocation of purpose which appertained to gods children onely I fynd in scriptures. But that there is any election to lief euerlasting, except that which is and was in Christ Iesus in the eternall counsell of God before the foundation of the world I am assured that neither scripture affirmeth, neither iustly can it be gathered vpon any sentence of the same. That the true light (which is Christ Iesus) illuminated all men commyng in to this world we confes: but what will ye thereof conclude. Ergo say ye: all are elected in him to lief euerlasting: I deny your consequence. And say that albeit man be indewed wth the light of reason and vnderstanding which no doubt proceedeth from Christe, and is not of nature onely, yet doeth it not therefore consequently folow that euerie man that hath reason is elected in Christ to the lief euerlasting. if ye ask, for what purpose then doeth their lightning and illumination serue the, the Apostle doeth answer you, that they may be inexcusable: wth reason, if it satisfie not your curiositie, quarell with the holie Gost. If you be able to proue that all that be called, do earnestly repent, and that all be thirstie to whom the waters of lief are offered, ye haue said somewhat to proue a generall election. But and if it be euident that a great nombre do rather repyne against the trueth, nor repent their iniquitie, which it reprobeth, and that mo do either seme to haue no thirst to righteousness, or els do drink of the stinking pudles of mannes doctrine, then that they will receaue those holosome waters of lief wth Christe Iesus giueth to his Church, then haue you proued no part of your purpose. And woder it is yⁿ in y^r wordes of y^r Prophet ad in y^r wordes of our master Christ Iesus also, ye se not a plaine differēce made. for y^r Prophet calleth not al indifferently to drink of these waters, but such as do thirst. And Christ restraineth his generalitie to such as did trauale and were burdened wth sinne: such I say he confesseth him self to call to repentance. But to such as were iust and hole, he affirmeth that he was not sent. And so yet once agane I affirme that the scriptures of God make

ke but mention of one Election to lief euerlasting. I am not ignorant that Saule was elected to be king ouer Israel and Iudas also to the office of an Apostle: but whether the- reof, you be able to conuince that they were both elected to the lief euerlasting in Christe Iesus, before that they did offed (for so you affirme) I remitt you to your prooffe. I feare not to proue that by the veritie him self, Iudas is cal- led the deuill, long before that the holie Gost maketh any mētion, that it entred in to his heart to betray his master. *Iohn. 6.*

It may appere to some that in heaping of your ex- amples and histories, which ye adduce for your especiall election (as ye terme it) ye rather delyte to renew your memoire, then substancially to proue your purpose. For if a mā should thus reason against you. The shepe of Chri- ste which by the eternall purpose of God, be especially ele- cted to lief, heare his voice and with reuerence do know and obey the same. But these whom ye rehearse, did heare the voice (as ye alledge) but neither did they know nor obey it, Ergo they were not the shepe elected and espe- cially chosen. if thus I say any man should reason, prepare for your answer. And farther how ye be able to proue that Sardanapalus, Cræsus and Tarquinius the proude can be placed in this rank of your especially elected, I can se no good reason. for except that calamitie and gods iust ven- geance did folow their insolencie, filthie lief, and pryde, I fynd in histories no speciall message sent vnto them from God. But this ye may vnderstand by som secrete reuela- tion which ye haue receaued of late in your perfection. *To the 5.*

That ye place vs with the hole band of the Stoikes who with their destinie play fast or loose and that of ne- cessitie which as you say passeth the conning of all iu- glers. Althogh we do not greatlie feare the force of your sentence, yet must we appeale to a more righteous and in- differente iudge, that is to the Lord Iesus: to whom all iud- gemēt is giue. and in y meā tyme we further must require such as be indifferent in this mater to iudge betwext you and vs, whether y we or ye be those y play fast or loose in

- that which ye scoffingly call destinie and stoicall necessitie, and we call gods eternall election and purpose immutable. We affirme that gods election in Christ Iesus is so certain ad his eternall purpose to saue his church is so constant, that against the faith of gods elect shall not the Portes and gates of hell preuale in the end: that neither can lief nor death, thinges present nor to com seperat and disseuer vs from the loue of God which is in Christe Iesus.
- Manh. 16.** That this foundation is stable the Lord knoweth his own: and therefor shall euerie one that incalleth the name of the Lord depart from iniquitie. for we are not called to vncleannes but vnto sanctification and holynes by the power of that Spirit who raysted from death Iesus the great Pastor of our soules, which holie spirit frely by faith (which also is the gift of God) doeth so reule and reign in our heartes, that albeit the flesh lusteth against the spirit yet are we assured of victorie by the onely power of him, who hath ouercom the world. This is our doctrine, faith and professiō. But you affirme as after plainly ye write, that none is so elected in Christ to lief euerlasting, but that he may fall, becom a reprobate and finally be condemned, and cōtrary waies, y none is so reprobate in gods eternall purpose, but that he may becom elect ad so be saued. That in God there is neither election nor reprobation but according to mannes disposition: so that when men haue good motiōs, and be godly disposed God doeth elect the, and write their names in the book of lief, but when they chāge and turne to iniquitie he doeth reprobate them and bloteth out their names out of the book of lief. Let now all creatures iudge betwext vs and you whether of the two play fast and loose and surmounte iuglers in cūning. Frome the third kind of election, which ye call most especiall how you be able to proue that the seuentie disciples did so depart from Christe that there was no difference betwext them and the trudgeing of Iudas (as ye terme his horrible treason) be iudges your self. In the sixt of Iohn we read that many of his disciples left him and fallīg frō him did go with him no more. But whether these were the
hole
- Rom. 8.**
- To the 7.**
- Iohn. 6.**

hole seuentie whom he sent to preach or others who for a tyme did folow him it is not expressed, neither yet doeth the text say that all his disciples fell from him, but many departed. further it appereth to me verie rashe iudgemēt to pronouce that none that departed from Christe at any tyme in his lief before his death vpon the crosse, did at any tyme after, return vnto hī, but that all such did remain in damnation with Iudas. For I fynd that all his Apostles did flie and leaue him, and yet we know they were called againe. And so also do we fynd were two of the disciples to whom Christ appering betwext Ierusalem and Emaus did first instruct them and after reueled him self vnto thē. This I note to giue you occasion to be more circumspect in so weghtie maters.

Towards the end of this parte, thus ye write (of those whome you say haue subiected them selues altogether to the gouernement of their Lord and capteyn): they daily obtēin such victorie of their ennemies that their war fare is now becom easie, and in the hope they haue to subdue by the aid and counsell of their Lord all their ennemies, there ioy and comfort is so greate that they esteeme all earthlie pleasure, which should draw thē back, but vaine.

These wordes augment in me that suspition which before I noted to witt that ye haue a further fetch in this matter then your rude scholers vnderstand at the first: to witt that euerie one of you shall becom Christes, so perfect and cleā, that in you euen in this lief shall rest no ennemie to be ouercome except death onely and that this is the opiniō of your greatest Angelles I am able to proue by sufficient testimonie, I mean by their own hand writinges. But how far S. Paul was from that perfection, yea euen when he was redie to be offerred in sacrifice for the testimonie of Christe Iesus, he eshamed not to confesse, thus writing to the Philippians, after that he had affirmed that all iustice which before he looked for in the law was becom to him as domage and dounge, to the end that he might winne Christ, and be found in him not hauing his own iustice which was of the law, but that which was by the faith of

*The
fre wil mē
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To the 3.

*The per-
fectiō that
the aduer-
saries pre-
tend in
this lyfe.*

Philip. 3. Christ Iesus . he addeth : Not as thogh I had alredy attained to the mark , (vnderstanding to that iustice which he hoped for) either that I am alredy perfect , but I folowe if I may comprehend that , for whoes sake I am comprehended of Christe Iesus . Brethren I think not with my self to haue attained to the mark , but one thing I do forgetting that that is behind I endeuore my self to that which is before . here the Apostle , who had foghten somwhat longer thē some who now can bragge of an easie battell , confessed , he was not yet perfect , neither yet that he had attained to that estate , that is to the resurrectiō of the dead to the which he daily did contend . The other poyson which in these your former wordes I espie , and therefor of conscience must admonish my brethren is : That ye be proud contemners of the fre graces of God offered to man in Christe Iesus . for with the Pelagians and Papistes ye are become teachers of fre will , and defenders of your own iustice . for how coldly ye speak of Christ Iesus and his power , these your wordes may witness . They are in hope (say you) to subdue their ennemies by the aid & counsell of their Lord , are you becom so strong and your warfare so easie that the counsell of your captein is sufficient for you to conquer your ennemies ? you sodenly did repent that ye had confessed that the aid of your Lord was necessarie for you : and therefor to mitigate and extenuate that , immediatly ye adde by the counsell of their Lord . Is this I pray you vnfeanedly to cōfesse that without Christ ye may do nothing , that of your selues ye be not able to think one good thoght ? That it is he that beginneth and to the end performeth the work of our saluation ? God of his greate mercie and for Christe Iesus his sonnes saik , preserue his Church from your pestilent vēnom . What ye mean by the historie of Gedeō in the (which say you) well and duelly vnderstanded be your thre kindes of Election plainelie set furth , because ye your self do not expresse , I will not denyne . The copie which came to my handes was in that place imperfecte . for after the former wordes it had onely written Confyr

*How strong
the aduersaries
wolde seeme to be.*

To the 9.

to the world. And because I will not take vpon me to alter any thing in your wordes I leaue them to be corrected by your selues, ad your mynd further to be explained in that point: if so it shall seme good vnto you. Ye procede saying.

THE ADVERSARIE.

The first argument of them which abuse gods holie predestination is easely soluted, their argument is this. where so euer there is election, ther is also reprobation of the same sorte. But God elected som men afore the foundations of the world. Ergo he reprobated som other men afore the world. The first part of this argument is false, That wher so euer there is election, there is also reprobatio of the same sorte. for gods election afore the world hath no respect vnto his cōtrarie reprobation afore the world. Yea there is no such word nor phrased in the hole scripture but gods election afore the world, is generall to all men, as his calling is generall without respect of persons. This is all redie sufficiently proved, yet som of you do grant gods calling to be generall, but not his election. And in this ye accuse God of hypocrisie, you wold make him a dissembler lyke vnto your selues, which oftē times with your mouth do offer and promes that which ye mind neuer to perfourme. But God is faithfull which is willing to perfourme all that he promiseth euen to them that refuseth him. And thogh they attein not the promes because of their vnbeleue, yet all the tyme of their calling be they in the generall election, as those whom the king called to the mariage, Not witstanding they came not, yet were they chosen to be partakers of the mariage, and the seruant to whom the master forgave all his debtes, was chosen not withstanding he attained not that, wherunto he was chosen, but became a reprobate, abusing the goodnes of his master. God is no hypocrite, which calleth men owtwardly, and forgeueth debtes openly with the mouth, but euē from the hearte, willing to giue salvation to all them to whom he offereth it. And the cause why such do perish is their obstinatnes to gods grace: and as the Lord saith their stiffe neck which hath an yron vaine and their browes of brasse which dispyse the goodnes of God, they became cast awayes, Becaus (as saint Iohn saith) they loue dark-

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Isaia. 48

Esd. 9. nes better then light, And as Esdras saith thei kept not that which was sowe in them. whereof we may gather that they be com reprobates, because they rather refuse the grace offered and grafted in them, then that they are refused. Notwithstanding but may be conueniently spoken: for because they haue forsaken me, I will also forsake them, saith the Lord. And agane saith the holie Gost. Cometh not this vnto the, because thou hast forsaken the Lord thy God. further that this is vnto reu, where so euer there is election ther is also reprobation of the same kynd, it may be easelie proued by the inconueniēce which cometh therof. Christ is the elect and chosen of God, As then: Behold this my seruant vpon whom I lean, my elect in whom my soule is pacified. And in another place. Thou art my wit nes saith the lord, and my seruant whom I haue chosen, and wile you say therefor that there be no Christes which be reprobate, for ether this saying, where so euer there is election, there is also reprobation of the same kynd is false, or els there must be mo Christes. That were much lyke to the saing of a lew which when he had talked with a faithfull man verie much concerning the temporall and worldlie dominion and honour of Messias, the christian proued by the prophecie of Daniel, and also by the prophecie of Ishaiah that Messias should be enill entreated euen of the lewes, and put to death as an offender. Here the lew being driuen to a narrow shifte rather then he wold applie and confesse the trueth, he rather confessed that there should come two Messias of whom the one should be dyspyssed, and the other magnified. And if ye be so mynded that rather then ye will departe from your error, ye had leuer confesse mo Christes (of which som be chosen, and the others reprobate) Surelie then I think it is no faithfull mans duction to reason with you.

A N S W E R E.

To the 1. Easie it is in dede to solute those argumētes w^{ch} in our names ye falsly forge either by adding such patches as in our writings cā neuer be found, or els by so peruertering our mindes, yea and the minde of the holie Gost that if possible it were, ye wold obscure the brightnes of the son, and take frome creatures, the benefitt of the same, to the end that in your darknes ye might still remaine. And therefore I can not but complain of your deuilish malice which cau
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seth you to peruerie ad writhe wordes well spokē and reasons godly and substancially made.

Shew if ye can in any of our writings that we affirm that where so euer there is election there is also reprobation of the same sorte. Shew that clause I say of the same sorte and I will confesse that ye haue red more then I haue done, of that mater, which neuertheles I hardly can beleue. But to the end that the simple reader may vnderstād how we do reason of election and reprobation by the contrarie effectes I will adduce not our reasons lately inuented, but twentie yeres ago committed vnto writing by that notable instrument of God Iohn Calvin, who thus *Instit. 2. Cap. 5. Sec. 78.* speaketh, wonder it is saith he that Chrysostom did not call to mynd that it is the election of God w maketh difference betwext men. We feare not to grante that which S. Paule in greate cōstancie doeth affirm. To witt that all together are wicked and giuen to malice, but with him we adde. That by the mercie of God it cometh to passe that we abyde not in wickednes. Therefor seig that naturally we all labor w a like sicknes. These onely receiue health and amend to whom it hath pleased the Lord to put to his curing hand, others whom by his iust iudgement he passeth by, do languishe in their corruptiō, till they be consumed. Neither yet from any where els doeth it com that som continue to the end, and others fall in to the curse which was begonne. for because that perseuerance it self is the gift of God, which is not commonly giuen to al: but he frely giueth it to whom it pleaseth him. If the cause of the difference be soght, why som constantly continue, and why others fall away by instabilitie, none other cause may be assigned, but that the eternall God susteineth and strēgthneth the one sort, by his own power, that they perishe not, and vnto the others he giueth not the strength, that they may be do umētes, and witnes of mās incōstācie &c. Thus vse we to reason by y diuersitie w we se in mē y one sort are elect and others are reprobate and not as ye ymagin vs to do. We say that nature hath made vs equall as concerning corruption, and yet we se great

diuerſitie amongſt men. We aſk what is y^e cauſe of this. If ye anſwere education w^h ſom Philoſophers do, that will be prouen falſe, as before I haue declared: if ye ſay mans free will, we procede demanding who giueth the good will, if ye alledge man him ſelf, the ſcripture proueth you liars ſaying it is God that worketh the will and the perſourmance. if God be granted (as he can not be denied) to be the onely author of all goodnes, then aſk we, why giueth he the good will to the one, and not to the other. If ye anſwer becauſe the one receaueth grace and the other doeth reſuſe it, ye haue ſaid nothing to the purpoſe. for we ſtill demā, if God may not (if ſo it pleaſed his eternall wiſdom) frame and forme the will of the one to as great obedience as the will of the other: fret and fume as ye liſt: this ye cā not denie, except that ye will be blaſphemous deniers of his omnipotent power. Now of this manifeſt diuerſitie which we ſe in mankinde, we conclude that God hath alſo well his elect whom of mercie he calleth, by faith iuſtifieth, and by his holie Spirit ſanctifieth, and in knowledge of him ſelf and of his Sonne Ieſus preſerueth to the end, and ſo in the end ſhall he glorifie them: as alſo that he hath his reprobate, whom for iuſt cauſes he leaueth to them ſelues to lāgwish in their corruption, to paſſe from iniquitie to iniquitie, till that they com to perdition, as they that are prepared veſſels of wraith. If this ye be not able to conuince, I ſend you to fight with your own ſhadow. for our reaſons do ſtand as I haue ſhortly rehearſed

De eterna which you be neuer able to moue. Trew it is that Iohn
Dei præde Calvin thus writeth: Inter electos & reprobos mutua eſt
ſtinatione relatio, That is betwext the elect and the reprobate (ſaith he) there is a mutuall relation, that is the one hath a contrarie reſpect to the other, ſo that the election of the one which the Apoſtle ſpeaketh, cā not ſtād except we ſhould grante that God hath ſet apart one ſort of men whom he pleaſed him from an other ſorte. You heare no mētion in theſe wordes of your patch, Ther is reprobation of the ſame ſorte, which I know either ye, or els your Maſter Ca

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italio forged. Becaus ye wold not forgett your merie tale of your Iew, ye boldly denie that gods election hath respect to his contrarie reprobation. But when ye should come to the plaine demonstration thereof, ye are compelled to flie to this shift: There is no such word or phrase in the scripture. if such a reason should be made before a reasonable man, I think it iustly might be reiected. for if this be a good reason: Election hath no respect to his contrarie reprobation, because the wordes nor phrase are not in the scripture, then is this reason good also: Lot sinned not committing incest with his daughters: for in the holl scriptures there is neither such worde nor phrase, that in plaine wordes affirmeth; that Lot sinned committing incest with his daughters. Consider the vanitie of your reasons and be ashamed. Ye can not denie, but this word Election is redde in the scriptures: And so oft I say: can ye not denie except that willingly ye will corrupt the mind of the holie Gost, but that it hath respect to his contrarie reprobation, as by the phrases which ye impudently denie to be in the scriptures is most euident. As when Paul saith: hath God then reiected or refused his people? God forbyd. God hath not refused his people whom he knew before. And so alledgeing the like to haue bene in the daies of Helias, he saith: euen so in this tyme there were a residue or a few number left according to the electiō of grace, that is according to the fre election, and not accordig vnto workes. And after he saith that which Israel seketh, it hath not attained vnto: but the election hath attained vnto it: but the rest were blinded, whether that this phrase doeth not plainely proue that election in this place hath respect to his contrary, reprobation, let the indifferent reader iudge. The election (saith saint Paule) hath attained (vnderstanding the illumination which God did promise) but the rest were blided. If ye will not suffer that this blinded rest: whom God iustly had reiected, shall be called reprobate, studie ye for a more gētle worde. for we must vse such as the holie Gost hath taught vs. But yet one phrase or two mo: I shall haue mercie, saith

To the 2.

Rom. 10.

God to Moses, vpon whom I will haue mercie. And Paul feareth not to adde his contrarie saing: and whom he will he maketh hard hearted. And agane what if God willing to shew his wrath and to make his power knowen hath suffered with long patience the vessels of wrath made redie to damnation: and that he might declare the riches of his glorie on the vessels of mercie which he had prepared vnto glorie. If mercy, lief, the vessels of mercie, and glorie haue contrarie respect to seueritie, to destruction, to the vessels of wraith, and of dishonor, then can it not be denied but that election, (from the which all these former graces flow to the elect) hath contrarie respect to reprobation. I omitte the rest of the phrascs which be common in scripture and make plaine difference betwext the elect and reprobate, because before I haue noted diuerse and after must be compelled to repete the same. How sufficiently ye haue proued your generall, speciall, and most speciall election, let the readers iudge by that which is answered to your eight vnreasonable reason, and to your 13. vanitie.

To the 3.

That impudent blasphemie which maliciously ye lay to our charge shall God (without speedie repentance sodenly reuenge vpon your own heades) blasphemous mouth, I write to thee whose corrupt maners, freindly and secretly I haue rebuked, but whose malice I now know. Canst thou not be vnthankfull vnto man, except that also thou powre furth thy venom against gods Maiestie: Impudent lier (which of vs hath promised vnto the or vnto any of thy pestilent sect, that which he hath not perfourmed: Examine thy conscience, and denie if thou canst, but more hath bene perfourmed vnto the, then euer was promised, yea euen when thou diddest deserue to haue bene abhorred of all honest men: and yet without fear or shame dost thou accuse vs that we should accuse God of hypocrisie and that we wold make him a dissembler like vnto our selues. The Lord for his great Names sake either purge thy heart, or sodenlie repress that venome in thee and in that pestilent sect, to his own glorie, and to the comfort of his Church. Repent, repent (I say) or els shortly shall thou

show fele what it is to contristate and make forowfull the Spirit of God, be the instruments, in whom he worketh neuer so weak.

If of euerie Parable and similitude ye will conclude as largely as ye do here to wit, y because in a Parable it is said that a king called many to the mariage, Ergo God elected all by his generall election. Then it shall folow that all lords and masters shall allow and praise their stewards and seruants, that deceaue them. for so is affirmed in a parable, that one lord did to his steward. If we shall rather beleue Christ Iesus then you, then we shall thus conclude: Many are called, but few chosen. wonder it is that ye can not se the difference betwext these wordes: The king called many, and God chose all. I am ashamed of your ignorance. Of gods constant fidelitie, of his promises of the causes why y reprobate are more and more blynded, we haue before somewhat spoken and after will haue occasion to repete the same.

To the 4.

Luk. 16.

When ye wold be sene most craftie and subtile, then appereth most your ignorace and vanitie. To proue an absurditie in our doctrine, thus ye reason: If where so euer election be, there is also reprobation of the same kynd (this last patch, I say, is your malicious addition, but let it stand for a testimonie of your vntueth) if then say you Christ be the elect and chosen of God (as the scriptures afirme him to be) then must it nedes folowe, that there be mo Christes of whome some must be reprobate: and thereupon ye bring in your foolish tale of your Iew.

To the 5.

First I answer, you according to your merie disposition, which I perceaued did titill you in writing this part: That if ye can make no difference betwext election, and elect, then I wold ye were committed agane to some quick and sharpe Pedagogue who with sharp rodde wold let you fele what difference there is betwext Agentem & Patientem. Assuredly your vnreuerent iesting in these secrete mysteries of our redemption, and these scoffing rantes in malice casten out against the eternall Sonne of God, and his vndoubted veritie, deserue none other answer. but yet

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partly to let your ignorance appere, and partly for the instructiō of the simple, I will prepare my self to answer with greater modestie then your malice deserueth. I haue said before that this patch, vpon the which ye gather your absurditie is none of our doctrine. for we haue neither written nor yet taught: that where so euer is election, there must also reprobation be of the same kynd: but simply we say that election hath respect to his contrarie reprobation. But to grant you somewhat, and not to hold you so streit, let it be that so we had written, what should rightly thereof folowe? that there must be mo Christes, of whom som must be reprobate, say you, becaus that Christ is called the elect of God, I answer in this your argument, ye vse two fallaces, that is fals and deceitfull apperances of a trueth, which are but manifest lies. The former, you change the termes, putting elect and reprobate in the minor and in the conclusion, where we put election and reprobation in the Maior, which is not lawfull in a good argument. for where we say (as ye affirme) where so euer is Election, there must also reprobation be. ye infer, Christ is the elect of God, Ergo there must be mo Christes, of whom som must be reprobate. Who seeth not here the changing of the termes. Let your argument procede in order, and conclude what ye list. Where so euer is electiō there must also be reprobation. And add if ye list, of the same kynd, but Christ is election (thus must you procede if that ye kepe the forme of a good argument). Proue your Minor and conclude what ye please. Thus doeth your vaine and foolishhe sophistrie compell me to trouble the simple with the termes of the artes, which most willingly I do.

The seconde fallax and deceit, lieth in the ambiguitye and doubtfull vnderstanding of this patch (which ye craftelie forge) of the same kynd, for if we had so spoken or written, yet is our vnderstanding far other then you imagine. That is we applie not these wordes of the same kynd to the particularitie of persons, and of euerie especiall

ciall man that is elect, but to the hole masse, as by saint
 Paule we are taught. To make the mater more sensible I
 will lay my self for exēpell, for I will not, nor dare not so
 irreuerētly iest wth the maiestie of my God, and of his dear
 son Christ Iesus as ye do. You reason against vs, as that
 we did vnderstand your addition of the same kynd of e-
 uerie particulare person a part, as thus: I Iohn knoxe do
 constantly beleue, that as of mercie and fre grace it hath
 pleased the goodnes of my God, in tyme to call me to his
 knowledge, ād so to remoue my blyndnes and vnbeliefe
 that in a part I se his fatherlie loue towards me in
 Christ Iesus his Sonne, so do I most certenlie beleue that
 in the same Christ Iesus, of fre grace he did elect and
 choose me to lief euerlasting before the fōūdatiō of the
 world was laid. Ergo by your vnderstanding I must also
 beleue that there is another Iohn knoxe of the same
 kynd, hauing the same substance with the same qualiteis,
 proprieties and conditions that I haue, that was reprob-
 ated and so must be damned. Who seeth not here your va-
 nitie, yea your most malicious cauation, who labor to
 impute vpon vs that which did neuer enter into our hear-
 tes. We with all reuerēce and feare beleue and teach that
 God of one masse that is of Adam, hath prepared som
 vessels of mercie, honour, and glorie, and som he hath
 prepared to wrathe and destruction. To the vessels of his
 mercie in his eternall counsell before all tymes, he did
 appoint a head to reule, and giue lief to his elect, that is
 Christ Iesus our Lord, whom he wold in tyme to be made
 like vnto his brethren in all thinges sinne except. Who in
 respect of his humaine nature is called his seruante, the
 iust sede of Dauid, and the elect in whom his soule is well
 compleased. Because as I haue said, he is appointed onely
 head to giue lief to the bodie, without whom there is nei-
 ther electiō, saluatiō, nor lief to man nor to Angell. And
 so in respect of his humanitie frō the w^{ch} he in no wies can
 be seperated he is called y^e elect. Cōclude now if you cā,
 there must be mo Christes of whō sō must be reprobate

I will make a more sure and more trew conclusion, then you do, which is this: God of one masse hath elected some men to lief in Christ Iesus, Ergo there was left of the same masse an other sort, vnder an other head the deuill, who is the father of lies and of all such as continue in blasphemie against God. Gather now what absurdities ye cā

THE ADVERSARIE.

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Rom. 8.

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An other argument gather they furth of gods prescience, but I will first borow an argument of them concerning the prescience of God. And then God willing I shall answere to theirs. Paul saith: Those which God knew before, he also ordeined them before that they should be lyke fashioned vnto the shape of his Sonne, that he might be the first begotten Sonne among many brethren, but God knew all men before, Ergo he ordeined all men before, that they should be Christes brethren lyke fashioned vnto him. The first parte of my argument is Pauls saing, The seconde ye can not deny, and the conclusion is formallie inferred of both the partes. Labor either to solute my argument without any ambiguitie whereby ye may satisfie others, or els forsake the error which it imponeth.

ANSWER.

Because ye desire your argumēt to be soluted at your own request I will take som paine: God grant it may profit. Your argument conteineth in it self the fallax which is called of Equiuocation, for this word knowledge or this sentence: whom God did for knowe in the wordes of Paul, which be in your Maior or first proposition, do not signifie the self same thing that these wordes, but God knew all men before, which you put in your minor or second proposition. And so because that there be foure termes which in the schooles be called scopæ dissolutæ, the argument is deceatfull and fals, although the forme appere good. Thus I trust in your own cōscience you think your argument fully and rightly soluted. but yet that neither ye shall haue occasion to bark againe, neither yet that the simple reader shall take paine to reade these vaine argumentes without all frute, I will adde somewhat more, and will plainly proue my solution to be good. In the
first

first proposition I say, where saint Paul saith, whom God foreknew, the same he before ordeined: that the holie *Rom. 9.* Gost meaneth of that fore knowledge of God which is ioyned with his eternall loue, which before all tymes he did bear to his elect, as of the wordes of Christ Iesus and of the wordes of the same Apostle in diuers places before is declared. And with this fore knowledge which is ioyned with his loue by the which his elect were appointed to be made like fashioned to their head Christ Iesus, did neuer God fore know nor foresee Cain, Iudas, nor none other reprobate to appertein to him. I do not denie but that as all thinges euer were present before the eyes of his Maiestie, so did he both foreknow, foresee, and before ordeine the end of all creatures: but other wies I say doeth God fore know his elect, of whō S. Paul onely speaketh. If it doeth offend you that I affirme that God did neuer fore know y reprobate as he did his elect: I haue my assurāce of Christ Iesus, of his own plaine wordes, sayng, to the fals prophetes. I neuer knew you, depart from me ye workers of iniquitie. Note wel that Christ affirmeth that he neuer knew the fals prophetes, no nor euen when they did prophecie, cast out deuilles, and did many wonderous thinges in the name of Christ. If he had said I know you not, ye might haue shifted with this your accustomed cauillation, that was by reaso of their sinnes, which after they committed, but he leauing no doubt saith I neuer knew you, and therefore I fear not to affirme that God did neuer foreknow Iudas, as that he knew Peter. Consider and be sober. Ye go forward to our argument and say.

The difference of gods fore knowledge.

Matth. 7.

THE ADVERSARIE.

There argument concerninge gods prescience is this. God knoweth al things before they be done, gods prescience or foreknowledge is infallible, Ergo of necessitie all things must com to passe as they do: which being granted, they which perish, of necessitie they do perishe. If of necessitie then is it by gods ordinance, because so he willeth and so he hath ordeined. This argument semeth probable at the first blush. But I pray the reader to mark first how these men put no difference betwext the foreknowledge of God

The sixtenth section.

and his will. for they suppose, that what so euer God foreseeeth he also willeth, but there supposition is vntrue. for god foreseeeth the death of the sinner, and yet he will not the death of the sinner, but rather that he repent and liue. Christ did foresee the destruction of Ierusalem, and yet did he not will it, for he wept and bewailed it, God did foresee the fall and finall destruction of the Israelites, and yet wold he not it. As he witnesseth him self: saying wheresoeuer ye die, O ye howse of Israel, seing I haue no pleasure in the death of him that dieth.

Exech. 18

A N S W E R.

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What we do teach of gods prescience, of his prouidence and predestination, and how that his omnipotent will which we feare not to affirme to be the necessitie of all thinges doeth differ from stoicall necessitie, with the which ye burden vs, we haue before declared, and therefore remitting the reader to the same place: I say to you, that if ye imagine in God a prescience, and foreknowledge, which is ydle and seperated from his will, that then ye fall into the blasphemie of Epicurus: and if that you say (as plainly ye do) that he foreseeeth things to com, which he will not, that then ye denie the omnipotencie of his power. Choose which you will, the veritie will conuince you. To proue that he foreseeeth and knoweth many things to com, which he will not, ye adduce the place of Ezechiel, where God affirmeth, that God will not the death of a sinner, The weping of Christ vpon Ierusalem, and the compleint of God against the house of Israel. To which I shortly answer at this tyme becaus that after we must haue to do with the same mater, that simply (that is hauing no further respect but to punishmēt onely) God will neither the death of the sinner, neither yet the destruction of Ierusalem, nor of the house of Israel, but in respect of his glorie to be shewed in their iust punishment, and of his veritie and sentence to be approued, alwaies stable and constant, why that God shall not will both the death, and destruction to com vpon the stubborn

ne inobedient, I se nother absurditie to folow neither scripture repugning: but after in answering to your distinction which ye make betwext gods will and his permission I purpose to entreat this mater more largely. You procede sayeng.

THE ADVERSARIE.

Secondly these men think that gods foreknowledge causeth all thinges to com to passe of necessitie, which is also untrue. for knowledge of things past, of things present, and of things to com dependeth of the thing that is knowen, and not the thing of knowledge. As I know that Paule before he was called, he was a persecuter of Christes Church, but Paule was not a persecuter because I knew it, but I knew it because he was a persecuter: I know that in the moneth of Iuly shall be haruest, yet shall not haruest be because I know so, but I know it because it shall be. Likewise God did know that I should write this day, but yet did he not compell me to write: for I had libertie either to write or not to write, not because he knew that I should write, therefore did I write, but because I was to write, therefore knew he that I should write. Thus ye may se how they do erre which affirme that gods foreknowledge causeth all things to com to passe of necessitie. for as God doeth foresee that men will do euill so doeth he also foresee that they may leaue the euill vndone, and as God foreseeeth that men will not do well, so he foreseeeth that they be not compelled thereto, but might do well if they list. As for example, Christ could and might haue obtained more then twelue legions of Angels, and yet God did know that he should not obtain them: also God did know that Christ should not pray for twelue legions of Angels, and yet he might haue praied as he saietb him self. Of this it is manifest that notwithstanding the foreknowledge of God things may com to passe otherwise then they do. Wherefor it foloweth that Gods foreknowledge causeth no necessitie. Pilate had power to crucifie Christ, or to let him go: which Christ denied not, but rather affirmed it saing he had that power frome aboue, and although Pilate, did not deliuer Christ, not-

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withstanding he might haue done it. Ananias solde his possession, and yet he might haue not sold it: he broght a parte of the price thereof to the Apostles, which he might haue retained to him. as Peter witnesseth that the price therof was in his own power, Many such other examples may I bring furth whereby it should appere manifest that notwithstanding the fore knowledge of God, things be done which might not be done, and things be not done, which might be done.

A N S W E R E.

To the 1.

Albeit that ye be so blinded that ye can put no difference betwext the foreknowledge, will, and power of God, which all are perfect in him self, as is his eternall God head, and the foreknowledge, will, and power of man or creatures which be imperfect and weak by reason of mānes corruption, yet I doubt not but that all reasonable men shall sodanly espie your vanitie, who dare be so bold as to affirme that because your knowledge was not the cause that Paul was a persecutor, that therefor the foreknowledge of God, his eternal purpose counsell and will wth we, neuer seperate, did no more in that mater, then did your bare knowledge. by the same reason ye may conclude y^e God wrought no more wth Paule in preaching to the Gentiles, the did your knowledge, for y^e reasoⁿ is a lik strōg. But he him self, will not be so vnthankfull, but will confesse

Galat. 1.

1 Tim. 1

God worketh both in his elect, and in the reprobate but in diuerse manner.

that from his mothers wombe he set him a parte, and called him by his grace to the end that he might reuele his Sonne Christ Iesus by him: for the which he vnfeignedly thanked the goodnes of God, who made him strong in Christ Iesus to be faithfull in that office, and ministerie, I am not ignorant that other waies doeth God worke in the heartes of his elect, the work of their saluation, and other waies in the reprobate. for in the heartes of his elect effectually and by the power of his spirit doeth he so worke in them the motions that be agreeable to his holie commandments, that they strue and contend against their natural corruption: but iustly leauing the reprobate to themselves and to sathā their father, they willingly folow without all violence or compulsion of gods parte, iniquitie
and

and sinne: and so finally the way of perdition to the which they naturally are inclyned. But yet if any will affirme that therefor gods fore knowledge doeth but idly behold what they will do, and that in his eternall purpose, counsell and will, he will one thing, and they will another, so that their will preuaile against his, he shall not escape the crime of horrible blasphemy, as before I haue said, and here after also must more largely entreat. Of your knowledge what shall com in lulie and of your libertie to write I onely answer this: that albeit God did not compell you to write, for there to your wicked will was bet: yet because he foreknew, and also hath fore spoken that of necessitie it was, that heresies should com, that the elect might be tried, it was not altogether against his will, that ye should manifest your self, and that we should patiently suffer your vniust accusations.

Your wrastring and wrangling with the wordes of our master Christ Iesus to Peter, is so far from the purpose of the holie Ghost, that I am partly ashamed in your behalf. Doeth Christ in that place absolutely affirme, that either he might pray for xii legions of Angells, either yet that his Father wold or might giue them to him then, to deliuer him: or doeth he not rather by this interrogation: Beleuest thou not that I may pray my Father? rebuke the bold and foolish interprise of Peter, who rashly pretended to defende by his sworde him whome the Father had giue into the handes of his ennemies, of determined purpose to die for our sinnes? and so did he conclude contrarie to your mynd, to witt, that impossible it was that either he should pray for any Angels, to deliuer him at that tyme, either yet that his Father should send any for that purpose: for because it was other waies determined in his eternall and immutable counsell, as in plaine wordes he witnesseth saing: But how then shall the scriptures be fulfilled in which it is fore spoken, that so it behoueth to be.

In the wordes of Pilate and in Christes answer ye shew To the 40 the like ignorance as before. for there vpon ye conclude what Pilate might haue done, and yet did not the same,

where as the purpose of Christe Iesus was to reprove the proode arrogancie of the vaine man, who did vsurpe to him self authoritie, rendring vnto God neither honor nor glorie, but boasting him self of his power, he thoght all thinges lawfull, which it pleased him to do. Against which pride and vniust vnthāktulnes, Christ absolutely denieth that he should haue had any power ouer him, except it had bene giuē to him frome aboue. By which wordes and sentence he did put him in minde that he should make ac comptes, what iudgement he pronounced, not to the Emperor onely, but to the soueraigne God who as he hath appointed and establisshed autoriteis, so shall he seuerely require of their hāds an accompt, if vnder his name they vse tirannie or pronounce fals iudgemēt. This I doubt not is y true ād simple meanīg of y text, ād not as ye ignorātly orels maliciously collect, y Christ affirmed that Pilate had power not to adiudge him to be crucified, but to deliuer hī. The holie Gost affirmeth y direct cōtrarie saīg: of a trueth in this citie haue cōuened against thy holie Sōne whome thou hast anointed, Herode ād Pōrius Pilate with the gentiles and the people of Israel to do what so euer thy hand and counsell haue before decreed to be done. Now let the indifferent reader iudge which of our collections and conclusions is most strongly proued. Ye affirme that Pilate had power not to crucifie Christ: and I say that he was appointed in the immutable counsell of God to be one of the wicked instrumentes, by whome the Sonne of God should innocently suffer the death of the crosse. But how litle doeth this releue the wilfull sinne of Pilate shall after be declared.

*Read the
praier of
the Apo-
stles.
Act. 4.*

*What po-
wer Ana-
nias had
of his land*

Euē such libertie and power, as ye had to write these former and subsequēt blasphemies, had Ananias of his land, and money receiued for the same. For as you being infected with heresie, malice, and enuie, did willingly write and vtter your vēnom: so he being avaricious and a dissembling hypocrite did of a fre, consenting heart reserue a portion to him self, offering a parte to the Church of God

God, with protestatiō that it was the hole some, thinking therebie to haue obtained the commendation and praise *Act. 5.* which hypocrites deserue not. But what was gods purpose, counsell, and will in that behalfe, is euident, to witt that we shall abhorre and auoid hypocrisie, that we shall not abuse the simplicitie of our brethren, neither yet make protestation of that thing before men, affirming that to be trew which our own conscience knoweth to be fals. But now to the rest.

THE ADVERSARIE.

Here I think it is good to answer to their obiections, which they collect of Peters denying of his master. If these thinges, which God foreseeeth to com to passe, say they, may be left vndone. *The eighte-
ne se-
ction.*

1
then notwithstanding that Christ did foresee that Peter should denie him, Peter might yet haue not denied him. I answer that notwithstanding Christ did foresee that Peter should denie him yet was not Peter compelled thereto, but might haue not denied Christ (well say they) then should Christ haue ben a lier for he said that Peter should denie him: I answer that notwithstanding that Christ so said, yet might Peter haue not denied him, and Christ notwithstanding should haue ben no lier, the like example haue *1. Re. 23*

2
we in the first book of Samuel, Dauid asked counsel at the Lord, if Saul wold com to keyla, and the Lord said he will com downe: then said Dauid will the men of keyla delyuer me and the men that are with me into the hands of Saul: And the Lord said they will betray you. Then Dauid with his men departed from keyla, which when Saul heard he left of from his interprise and com not to keyla. Here we se that neither gods foreknowledge which is also conforme to his saing, neither yet his prophesyeing did take libertie frome Saul, from the men of keyla, neither from Dauid and his mē, nother did Saul come to keyla, neither the men of keyla betraied Dauid as the Lord had spoken, And Dauid had libertie with his men to auoid the danger notwithstanding God had spoken, it should come to passe, so all they had libertie

3
yea euen after God had pronounced what shoulde be done. In so much that their doings were plaine contrarie to the prophesie of God, And yet was God true. for he did foresee

124 AGAINST THE ADVERS.

that if Dauid did not departe frome keyla, vsing such libertie as God had giuen him, he with his men should be betrayed into the hands of Saule, and I pray you might not Peter likewise vsing his libertie auoyd the busshoppes howse, and so neuer bene tempted to denie Christe: Yes I am sure aswell as Dauid auoided keyla.

A N S W E R.

To the 1. If you be able to proue that Dauid stode in also hote a
2. & 3. contention against God, as Peter did against his master Christ Iesus: that Dauid affirmed the expressed contrarie to that which God had pronounced, and that God had appointed the certen time aswell when Saule should come as when the men of keyla should betrey him, then might ye haue had som coulour to haue compared and matched the deniall of Peter with the sliæg of Dauid. But if Peters deniall was with a dooble affirmation pronounced by the mowth of Christe Iesus: and if the sentence of God bothe touching the comming of Saule and touching the vnthankfulnes of the men of keyla, was conditionall, ye be more the bold that take vpo you to ioyn together things so diuerse. Christes wordes to Peter were neither spoken nor ment vnder any condition, but were pronounced as foloweth. Verelie, verelie I say vnto the, that the cock shal not crowe till thou shal denie me thrise. Which wordes leaue neither libertie, fredome nor power to Peter to prouide for him self, that this sentēce should not be true, but the wordes and answers spoken to Dauid were according to his questions, which were first, if that brute of Saules cōming was true, and if the men of keyla, to whom he had shewen such thankfulnes of late before, should becom so ingrate that they should betrey him into the hādes of Saule: And God did answer that Saule should come downe, and that the citzens of keyla should betray him. But I trust ye will not be so impudent as to denie, but that both these affirmations were spoken conditionally to assure Dauid of his doubtes, and to giue him aduertisment that neither he shoulde abyde the hafard of Saules comming, neither yet cōmit him self and his mē of warre to the fidelitie of those that were in keyla. Be iudges now your selues

Matt. 26.
Iohn. 13.

ues how far different be the wordes spokē to Peter, and the wordes spoken to Dauid. Ye procede.

THE ADVERSARIE.

But now to retorne to our purpose. if I shall grante that all thinges of mere necessitie must come to passe according to the prescience and foreknowledge of God, then had Adam afore the transgression no fre will, but of mere necessitie did he offend, forasmuch as God did foresee his fall. Then had Christ no fre will : for God did foresee all that Christ was to do, then is God bound himself ad hath no libertie to do nor leaue vndone that which he doeth, forasmuch as he foreseeeth all his own workes. This belike you will make a goodlie wise God. God saue vs frome such dangerous ad horrible errors, and giue vs stedfast and perfect faith to beleue not onely that he is but also that he is an omnipotent God. Which frely after his own good pleasure doeth and may do, or leaue vndone what so euer pleaseth him.

ANSWER.

Before I answer to the absurdities, which of our doctrine ye collect, I must in few wordes put you in minde, that verie foolishly ye ioyne the fre will of Adam with the free will of Christe Iesus, and with the libertie of God. for Adams will was neuer so free but that it might (as that it did) cō to thraldom, which weaknes you be neuer able to proue at any tyme to haue bene in Christes will. further the will of Adam was alwaies vnder the impire and threatning of a law, to which subiectiō I thik ye wil not bring God. But now to your absurdities.

If (say you) I shall grante that all thinges of mere necessitie must com to passe according to the prescience and foreknowledge of God, then had Adam afore his transgression no fre will, your illation, or consequence is fals. for the foreknowledge and prescience of God did neither take away fre will from Adam, neither yet did compell it by any violence, but did vse it as an ordinarie mean, by the which his eternall counsell and purpose should take effect. but for the better vnderstanding hereof, we must aduerte and note that which before we haue towched, and promised after more largely to entreat the same. to witt

The
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tēth se-
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To the 1.

Differen-
ce bet-
wext the
libertie of
Christes
will, and
the freedō
of Adams
will.

*Gods pre-
science is
not to be
seperated
from his
will.*

*Rom. 9.
Prouer. 16*

that gods prescience and foreknowledge is not to be sepe-
rated from his will and decre, For none otherwies doeth
God foresee things to com to passe but according as he
him self hath in his eternall counsell decreed the same.
for as it apperteineth to his wisdom to foreknow and fo-
resee all things that are to come, so doeth it appertein to
his power to moderate and reule all things according to
his own will: neither yet herfor doeth it folow, that his
foreknowledge prescience, will or power, doeth take away
the fre will of his creatures, but in all wisdom and iustice,
(how euer the contrarie appere to our corrupted iudge-
ments) he vseth them, as best it pleaseth his wisdom to
bring to passe in time, that which before all tyme he had
decreed. To the which purpose and end, they (I mean the
creatures and their willes) what so euer they purpose to
the contrarie, or how ignorantly that euer they worke it
neuertheles do voluntarily, and as it were of a naturall
motion incline and bow to that end to the which they are
created. To make the mater more plaine, let vs take the
creation and fall of Adam with the creatures that serued
in the same, for example. For what cheif end did God crea-
te all things (of Salomon and Paule we haue before de-
clared) to witt for his own glorie to be shewed: the glorie
say of the riches of his mercie towards the vessels of
mercie, and the glorie of his iustice and most iust iudge-
ments towards the vessels of wraith. And that this eter-
nall counsell of God should take effect as he had purpo-
sed, mā was created righteous, wise, iust and good, hauing
fre will, nother subiect to the thraldom of sinne, nor of
sathan at the first creatiō: but sodanly cometh sathan en-
nemie to God, and to mā, his good creature, and first pow-
red in venom into the heart of the woman, which after-
ward she powreth into the heart of Adame: to the which bo-
the the one and the other, without all violēce vsed of gods
part, doeth willingly consent: and so conspiring with the
serpent do accuse God of a lie, do fully consent to vendi-

CAT OR

car or challenge to them selues the power of the God head of minde and purpose (so far as in them lay) to thrust downe, and depose him from his eternall throne. Here we see how the creatures and their willes without compulsion, do serue gods purpose and counsell. for sathan was neither sent nor commanded of God to tempt man: but of malice and hatred did most willingly and greedely runne to the same: the will of man being fre before, was not by God violently compelled to obey sathan: but man of fre will did consent to sathan and conspire against God. And yet was the fall of man not onely foreseene and foreknown of God, but also before decreed for the manifestation of his glorie. Let vs yet take an other exemple that the matter may be more euident. The death of Christe Iesus for mans redemption, was decreed in the eternall counsell of God before the foundations of the world were laid as we were elected in him, and as he was the lambe killed from the beginning, which death also was decreed in the same counsell of God to be in a certain time appointed: And that so certainly that neither could the malice of any creature preuent the houre appointed of God thereto: nei ther yet could any policie or chance impede or transferre the same to any other tyme. For how oft Christ was asore assaulted, the Euangelistes do witnes: But alwaies his answere was: my houre is not yet come. And what impedimentes did occure immediatly before his death, is also euident. The feast of Easter was instant, the same of Christ was great, the fauor of the people, with publick voices was declared, and the counsels of the hie priestes and seniors had decreed that to auoid sedition his death should be delayed, till after that feast: But all these were shortly overthrowen, and Christ did suffer in the verey tyme appointed as he before had forespoken. But now to the instrumentes which serue in this matter, and whether they were compelled by God or not. Iudas we know was not one of the least: and what moued him, the holie Gost doeth

witnes, to witt his auariciouſnes . The ſcribes, Pharifeis, Prieſtes and Seniors and people, led , ſom of malice and enuie, ſome to gratifie their ruelers , and altogether of ſet purpoſe to crucifie Chriſt, do conſent with Iudas . Pilate albeit he long refuſed and by diuers meanes ſtudied to deliuer Chriſt , yet in the end for fear of diſpleaſure, as well of the prieſtes and people, as of the Emperour, he willingly without all compulſion of gods part , pronounced an vniuſt ſentence of deathe againſt Chriſt Ieſus which his ſoldiours alſo moſt willingly did execute. This I ſay we ſe that the creatures and their willes without all compulſion do ſerue gods counſell and purpoſe . Here I know that ye thik that either I write againſt my ſelf or els that I conclude a great abſurditie . for if I ſay that God did nothing but foreſee theſe thinges and ſo permitted them (as after you ſpeak) to folow their own train , that he worketh no more, but as a ſimple beholder of a tragedie, then do I aggre with you and if I do ſay (as in veredy dede I do vnderſtand and affirme) that the eternall counſell and purpoſe of God did ſo reule in all theſe thinges , that rather they did ſerue to gods purpoſe and moſt iuſt will , then fulfill their moſt wicked willes: then will you cry blaſphemie , and ſay that I deliuer the deuill, Adam, and all the wicked frome ſinne , of the which I make God to be author. To the firſt I haue answered before, that as I ſeperate not gods foreknowledge from his counſell , ſo do I affirme that he worketh all in all thinges according to the purpoſe of the ſame his good will : and yet that he vſeth no violence, neither in compelling his creatures, neither conſtreining their willes by any externall force, neither yet taking their willes from them: but in all wiſdom and iuſtice, vſing them as he knoweth moſt expedient for the manifeſtation of his glorie , without any violence I ſay done to their willes . For violence is done to the will of a creature, when it willet one thing, and yet by force, by tyranny or by a greater power it is compelled to do the thinges which it wold not : as if a pudique ad honeſt matron or chaſte virgine ſhould be deprehended alone by

*When violence is
do to the
will of a
creature.*

a wic-

a wicked and filthie man, who with violence and force (thoghe the will of the woman did plainly repine) did deflowre and corrupte her. This is violence done to will and she of necessitie was compelled to suffer that ignomie and shame, which neuertheles she most abhorred. Do we say that God did (or doeth) any such violence to his creatures? Did he compell sathan to tempt the woman when his will was contrarie thereto? Did the will of Adame resist the temptation of the woman and did he so hate and abhorre to eate of that fruite, that it behoued God to compell his will repugnīg thereto, to eat of it, and so to break his commandements? or did he not rather willingly hear and obey the voice of his wyfe? Cōsider I besech you how plainly we put difference betwext violence, which you call mere necessitie, and gods secrete cōsell and eternall purpose. But yet ye crie, wherein thē did mā offend? who can resist the will of God? why doeth he complein: seing that his counsell and purpose by such meanes is broght to passe? Do ye not vnderstand that these were the furious cries of those to whom saint Paul imposeth silence, with this sentence: O man what art thou that darrest reason against God &c. But lest that ye complein (as your commō custom is) of our obscuritie and dark speaking, I will euē in one or two wordes declare why the creatures offend euen when they serue most effectually to gods purpose. To witt becaus that they neither haue the glorie of God in their actions before their eies, neither yet mynd they to serue, nor obey gods purpose and wil. Sathan in tempting man studied nothing to promote gods glorie: Man in obeyīg the rēpratiō looked not to y^e cōsell of God: Iudas, Ananias, Pilate, the soldiours, and the rest had nothing les in mind then mannes redemption to be perfourmed by their cōsells, and wicked workes. And therefor, of gods iustice were they euerie one reputed sinners, yea and som of them reprobated for euer. if these reasons do not satisfie you, yet shall they be a testimonie what is our doctrin: and as I trust shall also be a reasonable contentation to the godlie and simple reader. More wold I haue spokē

*The grūd
geing of
the repro-*

bat. Rom. 9.

*Why crea-
tures offend
whē they
moſt serue
gods cōſel*

in the same mater, and so to haue put end vnto it at once: but becaus that after, by the reason of your most vniust accusations, I wilbe compelled to haue to do with you againe, I abyde opportunitie. Now to your reasons: Mannes will I say in the self remained fre, notwithstanding that God in his eternall counsell had decreed his fall, and that becaus no violēce, as before is declared, was done vnto it. The will of our master and Sauour Christ Iesus, notwithstanding the immutable decre of his death, appointed to be at a certein time, was so fre that albeit, the power of nature might haue giuen vnto him mo yeares of lief: and also that the humaine nature did abhorre the cruell and ignominious death, yet did he subiect bothe his will and the power of nature, vnto the will of his heauenlie Father, as he doeth witnes, saing: Not that I will (father) but let that be done which thou willest.

Luk. 22.

*Gods will
is fre al-
though it
chāge not
as occasion
is offered
by mens
doings.*

Wonder it is that ye can not se how gods will can remaine in libertie, except that he abyde in suspence or dowe, and so daily and hourelly change his purpose and counsell, as occasion is offered vnto him, by men and by their actions. If this be to make God bounde and to take frome him libertie, to affirme that as he is infinit in wisdom, infinit in goodnes, infinit in iustice, and infinit in power: so doeth he most constantly, most frely, most iustlie and most wisly bring that to passe, which in his eternall counsell he hath determined. If this (I say) be to take from God fredom, wisdom and libertie, as ye do rayle, I must confes my self a transgressor. But if your cogitatioṣ and foolishe conclusions of his eternal God head be (as alas to manifestly ye declare your selues) so prophane, so carnal, and so wicked, that long you abiding in the same, can not escaip gods iust vengeance. Repent before that in his anger he arrest ād declare that your iustice, wherof so much ye bragge, is manifest blasphemie against his dear Sonne Christ Iesus. God the father of our Lord Iesus Christ prelerue his small flock, from your pestilēt vennom, ād most dangerous heresies, and stoppe your blasphemous mowthes, that thus dare icaste vpon God, as if he were one of
your

your companiōs sayeng, Then is he a goodly wyse God,
Then is God bounde him self &c.

THE ADVERSARIE.

The thirde argument gather they vpon that which is writ-
ten to the Romanes the ninthe chapter afore the children were
borne that the purpose of God by election might stād, it was said,
the elder shall serue the yonger, as it is written, Iacob haue I lo-
ued, but Esau haue I hated. for the true vnderstanding of this scrip-
ture, we must know first that these wordes, The elder shall serue
the yonger, are not spoken of Iacob and Esau (for as concerning
the flesh, Esau did neuer serue Iacob) but they are spoken of two
nations which were to com of them, as the Lord said to Rebecca,
Not two men but two nations are in thy bellie: and these words
afore the children were born, are not to be referred to the sentence
which foloweth, Iacob haue I loued, but Esau haue I hated: for the-
re was no such thing spoken afore their birthe (as thow may plai-
nely se in Genesis) but that was spoken many yeres after by the
Prophete Malachie, Not of Iacob and Esau, but of two nations, of
the Israelites and Edomites, as the Prophete Malachie expōdeth,
which we may well vnderstand of the true Church and of the
malignāt churche: if that had bene spoken afore their birthe, then
had the Lord not said, Iacob I haue loued and Esau I haue hated
in the preterit tence, but Iacob shall I loue and Esau shall I hate,
in the future tence. As in the other sentence he saieth, the elder
shall serue the yonger, and not the elder hath serued the yonger.
Now the Lord loued Iacob of his own bountefull goodnes and fre
grace. Esau he hated because of his wickednes, for the Lord abhor-
red al wicked doers. As Moses saieth it is not for thy righteousness
sake, or for thy right heart that thow goest to possesse their land,
but for the wickednes of these nations, the Lord thy God doeth
cast them owt before the, euen to perfourm the word which the
Lord thy God swore vnto thy fathers Abraham Isaak and Ia-
cob. Here we se how that the Israelites receaue the lād of promes,
not for their own righteousness saik, but onely by the bountefull
goodnes of God. Againe the Cananites are cast owt of the same
lād not becaus it was gods pleasure, or that he deltyed in their fall
but for their abominatiōs which they comitted agāist God, so that
y Iacob is beloued, it cometh of the fre grace, and goodnes of God

I. ii.

The 20
Section
Rom. 9.

1

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Malach. 1

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and that Esau is hated, it cometh of his own euill deseruing, conforme to the saing of the Lord, Thy destruction O Israell is of thy self, and thy healt h cometh of me.

A N S W E R.

To the 1.

Themynd
of the Apo
stle in the
9. chapit.
to the Ro
mans con
cerning
Iacob and
Esaw.

Your colde and vnsauerie exposition which ye (folowing the prophane subtiltie of Castalio) make vpon the wordes of the Apostle written in the nynth chapter to the Rom. is neither able to iustifie your error, neither yet to improue the doctrine, which vpo the same we collect and gather, which is this: That as God by his fre benediction seperated the people of Israel from all nations of the earth, so did his fre election make difference betwext the men of the same people of whom he did frely choose som to saluation, and did appoint others, to eternal condemnation. Secundarely, that of this his fre Election there is none other cause, nor foundation, but his mere goodnes, as also his mercie, which after the fall of Adame doeth without all respect, had to their workes receaue and embrasse whom it pleaseth him. Thirdly that God in this his fre election is bound to no necessitie to offer the same to all indifferently, but contrarie wies he passed by such as it pleaseth him, and whō it pleaseth him he receaueth. These propositions (I say) are so euident in Paules wordes that they neuer can be moued by your malicious and ignorant wresting of the text: for in euerie one of Paules sentences, he striueth directly against your error. for where he saith: Rebecca conceaued of one, that is of our father Isaak, he secludeth al cause that might haue bene by accidentes, which come in tyme, either in the father or in the mother: and in these wordes when the chidren were not yet born, and had neither done good nor euill, he secludeth al respects that cā be alledged to haue bene in the children. But where he saith, that the purpose of God might abide according to election, not of workes, but of the caller &c. is plainly denied merites, dignitie, or workes to com, to be any caus of gods fre election. For if he wold haue perswaded men to haue beleued that God had
cle-

electd som in respect of their good workes to com, and had reiectd others for their euill workes onely, which he foresaw that they should do: Paul had not so vchemētly vrge these termes and sentences: That the purpose of God might abyde according to election, not of workes &c. but he should simply haue said. God hath chosen som in respect of their good workes, which he foresaw they should do, which therefor he wold reward first with his election, and after with his kingdome. But the plaine contrarie way to this, we se the Apostle vseth, pulling man altogether from contemplation of him self, to God, to his fre mercie, to his fre grace, and eternall purpose, and also to his most depe and profounde iudgements. Imagin what shift so euer ye can, ye shall neuer be able to auoid this plaine simplicitie of the Apostle.

With what face can ye denie, that these wordes, the *To the i.*
elder shall serue the yonger, are not spoken of Iacob and Esau, seing that the Apostle in plaine wordes doeth affirm that they were spoken and ment of the two children, before they were born? He saieth not before the two natiōs were born, but before the childrē were born. Your reason is becaus as concerning the fleshe Esau did neuer serue Iacob, I answer neither yet did God say: the elder shall serue the yonger in the fleshe: but simply did pronounce: The elder shall serue the yonger. But well do ye declare what is your vnderstāding of dominion and seruitude, be it in fleshe, or be it in spirit.

Was it no kinde of seruitude I pray you yea euen in the fleshe, that Esau was compelled to begge potage at Iacob, and for the same to sell all title of his birthright? *Esau som*
was it no thraldome, that with crying owling, and furious *maner of*
rores, he was compelled to begge the benediction, which *way ser-*
Iacob had gotten, and yet could not obtēin it: Did not his *ued Iacob*
heart fele subiectiō when he seeth his father so constant *in the fle-*
in preferring Iacob to him, that by no meanes he wold re-
treat or call back one worde. We do not denie but the di-
uersitie was also established betwext the two nations: but
that the heades should be secluded, that are ye neuer able

to proue. But rather the battell, which did beginne in the mothers wombe, was established, and confirmed by the oracle of God to continue betwext the posterities of those two heades. Did Rebecca, and Isaak after he did see gods prouidence and will to be contrarie to that which he had purposed (which was to giue the benediction to Esau) did they, I say, vnderstand that Iacob had no parte in that promes touching his own person? The wordes of Isaak do witnes the contrarie: for he saith, I haue established him lord ouer the &c. By the same reason which ye make I may proue that these wordes were not spoken of their posterities, for during longer time, then either did Iacob or Esau liue, the Edomites did not serue the Israelites in the fleshe: which did onely beginne in the latter dayes of Dauid, and did continue, to the daies of Ioram (son of Iosaphat) when they departed from that obedience: neither yet were they euer after that, broght into subiection againe. but be therefore the oracles, and promises of God vaine? Yea had they not their effect, bothe in the one people, and in the other, euen when the one was in moste miserable bondage: first in Egypt, and after in Babylon: and whe the other was in greatest felicitie to mannes apperance? yet before God, was that sentence true: The elder shall serue the yonger. For he had further respect, then the present estate, as the Apostle doeth declare, that all the faithfull Patriarkes had. Iacob wold not haue interchanged the comfort, which he receaued in his first iourney, from his fathers house, for all the worldlie ioy, y^e Esau possessed: for in seing that scale or ladder, God sitting vpon the head of it, the foote of it touching the earthe, vpon the which did Angelles ascēd and come downe: and in hearing that most ioyfull and comfortable voice: I am the God of Abraham thy father & of Isaak: the lād wherupō thou slepest, I will giue to the, and to thy sede &c. and lo I am with the and will kepe the whether so euer thou goest, and will bring the againe into this land. In seing and hearing these thinges, I say, did Iacob vnderstand, that the benediction of God
extended

Gen. 27.

2. Reg. 8.

Gen. 28.

extended further then to temporall thinges, yea that rather it did extend to that vnion & coniunction, which was betwext God and man in that blessed se^de promised, then to the possession, of the land of Canaan. for the one did neither Abraham, Isaak, nor Iacob possesse in their liues, neither yet their posteritie many yeares after: but the ioy of the other, did all the elect fele, and see and did reioyce as Christ Iesus doeth witnes, of our father Abraham.

That these wordes Iacob haue I loued, but Esau haue I hated are not written in Genesis, neither yet are spokē of God vnto Rebecca none of vs denieth: but that which ye thereof inferre, to witt that therefor they are not to be referred to that sentence, which Paul alledgeth, before the childrē were borne, and yer they did either good or badd, procedeth either of your blind ignorāce, or els of your malicious despite, which agaīst the fre grace of God, ye haue conceaued, for establishing of your own iustice.

Trew it is, these wordes were spoken by Malachie the Prophete, after the reduction of the people from the captiuitie of Babylon. But when we haue a litle considered the scope and purpose of the Prophete, then shall we first consider whether he did vnsterstand the loue of God, and his hated, to appertain to the two peoples onely, and not also to the two original heades. And after we shall see whether the mynd and plaine wordes of Paul will suffer and bear your interpretation or not.

Shortly after, that the people of Israel, I mean, the tribes of Iuda, Benjamin, and Leui, were by the miraculous work of God, after the bondage of 70. yeres set at libertie and broght againe to Ierusalem, in which they did reedifie the temple, repaire the wallies, and beginne to multiplie, and so to grow to som strēgh within the citie, and land: they fall to their old nature, I mean to be vngrate and vnthankfull vnto God, the people were slothfull: and the priestes, who should haue prouoked the people to the remembrance of those great benefites, were become euen like to the rest. The Lord therefor did raise vp

I. iiii

*The place
of the Pro
phete Ma
lachie*

his Prophete Malachie (who was the last before Christ) sharply to rebuke and plainely to cōuict this horrible ingratitude of that vnthankfull nation , who so shamefully had forgotten those so great benefits recently bestowed vpon them . And thus beginneth he his prophecie: I haue loued you (saith the Lord) in which wōrdes he speaketh not of a common loue which in preseruing and feding all creatures , is commō to the reprobate. but of that loue by the which he had sanctified and seperated them from the rest of nations to haue his glorie manifested . But becaus they (as all vngrate persons do) did not consider wherin this his loue towards them more then towards others did stand : he bringeth them to the fountein, demanding this question : was not Esau brother to Iacob (saith the Lord) and neuertheles Iacob haue I loued and Esau I haue hated , and this he proueth not onely by the diuersitie of the two cōtreis , which were giuē to their posterities, but also by that that God cōtinually shewed hī self louīg to Iacob and to his posteritie, reducing them againe after long captiuitie , declaring him self as it were ennemy to Edom, whose desolation he wold neuer restore, but wold destroy , that which they shoulde go about to build . Let now the godlie reader iudge whether that the mynd of the Prophete was to seclude Iacob, in his person from the loue of God, and Esau from his hatred: or that it was not rather to rebuke the vnthankfulness of the people , who did not consider that vnderferued loue , which God did shew to their first father, whiles he was yet in his mothers bosome. for where he saith, was not Esau brother to Iacob, he wold put them in mynd that Iacob had no prerogatiue aboue Esau , yea that the was inferior to him as cōcerning the law of nature , and therefor that he ought to haue bene subiect vnto him : but God of fre grace did preferre the yonger to the elder , which loue and preferment he constantly did kepe to his sede after him.

This I am assured can no godlie man denie to be the verey meaning of the Prophete . Trew it is that he doeth include both the peoples, the one loued, and the other

ther hated. But what reason is it that the heades shall be secluded: seing that the beginning of the diuersitie did first appere in them, and the Prophete plainly saith: Iacob haue I loued, and Esau haue I hated. Now to the mind of the Apostle you say that these wordes: afore the children were born, are not to be referred to the sentence which foloweth: Iacob haue I loued, Esau haue I hated: and the cause ye add as we before haue declared. I answer that the most iust iudgements of God are fearefull, and your blindnes ought to admonishe all men to examin them selues with what consciēce they go to intreate gods secrete mysteries. If that sentence, before the children were born ought not to be referred to these wordes: Iacob haue I loued, and Esau haue I hated, I pray you to what wordes ought they to be referred? Did the Apostle speak thē at all aduenture, without respect to any thing folowing? I trust ye will grant as much as God spak, to witt that before the children wer born God said, The elder shal serue the yonger. and then I pray you answer whether ye think, that the preferment of Iacob to Esau proceded from loue or from hatred? or if the subiectiō of Esau to his brother was not a declaration of gods hatred? If you denie, yet will the Prophete condemne you, as before we haue proued, ye can not escaip with the solution which a writer defending fre will giueth, which is this: That there mention is made onely of temporall and carnal benedictiō, ment vnder the name of loue, and of pouertie with barrennes of grounde vnderstand by the name of hatred, which solution is so colde, that it perisheth in the self. for I think no man to be so blynd, but that he seeth the mynd of the Apostle to be bēt vpon the spirituall benediction, as in his hole disputation is euident. But let it be that the corporall benediction (which we vtterly exclude not, be there vnderstād and mēt, yet that neither helpeth him nor you. for where so euer gods established loue is, there is lief, where so euer his established hatred is, there is death: but vpon Iacob and vpon his sede (spiritual I mean) was established the loue of God, as the Prophete affirmeth, and our Apostle most pro

foundely alledgeth: and vpon Esau, and vpon his posteritie was established and confirmed the hatred: Ergo vpon him and them remained death. Cōsider now how that the Apostle after these wordes: The elder shall serue the yonger, ioyneth this sentēce: as it is written, Iacob haue I loued, but Esau I haue hated. In which wordes the holie Gost agreeth together the wordes of the Prophete, and the wordes of God spoken to Rebecca, and maketh the one to interprete the other. for where God saith, the elder shall serue, that expōdeth the Prophete, God hated Esau: and where he pronounceth dominion to the yonger, that the Prophete explaneth saig: Iacob haue I loued. And when did God thus loue the one, and hate the other, pronouncing the one to be Lord and the other to be seruant? While they were yet (saith he) in their mothers wombe, and before they had either done good or bad. Denie now if ye can, that the former wordes ought not to be referred to the subsequentes. your malicious myndes compell me often to repete one thing.

3

*Why the
Apostle
maketh
neither
mētion of
Abraham
nor of I-
saak, but
of Iacob,
and of Iac-
ob being
in his mo-
thers wo-
mbe.*

Your reasoning of the preterit and future tence, is so foolishe, that it nedeth no confutation. For we confesse that God spake not those wordes to Rebecca, but that the Prophete, as is declared, spake them after: by the which he sendeth them to the ancient loue of God. which begā before that euer their father could know or serue God. In which is to be noted, that he maketh neither mētiō of Abraham nor of Isaak, but of Iacob, and of Iacob in his mothers wombe, to pull doune this pryde, which ye with the Pelagians and Papistes haue conceaued of your workes, going before, and foreseene by God to folow in you. But the Prophete of God did so daūton the stowt heartes of that his people (were they in other thinges neuer so wicked) that they did not alledge, that any cause was either in their father, or in them, why that they, or he should be preferred to other nations, and specially to the Edomites, who descended from Esau in all thinges like to Iacob, gods onely grace excepted.

4

I praise God that so far ye will confes of gods eternall

nall trueth, that it was not for their righteousness, that Israel receaued the inheritance, but onely becaus God freely loued their fathers. But why so sodanly ye flyde frome the principall purpose, leauing Esau and his posteritie, and do enter to speak, why y^e Cananites were cast furth, I se no iust cause. for neither doeth Moses, in the first oracle of God, neither the Prophete Malachie, in explaining the same, neither yet our Apostle in applying boeth those places to the spirituall benediction, lay the sede of Iacob against the Cananites, but Iacob is set against Esau, and the people discending frome the one, against the people that discended from the other. The question there might iustly haue bene demanded: what prerogatiue hath Iacob aboue Esau? Moises the Prophete and the Apostle do answer, assuredly none, except onely grace, which made difference betwext them, whom nature in all thinges had made equall. for bothe were come of Abraham, bothe of one father, both of one mother, both conceaued at once, both fostered vnder one climate, region influence of sterres, and yet it was said. The elder shall serue the yonger.

The grace of God onelie, made the difference betwext Iacob and Esau.

We know that the Cananites came of a cursed father, whom if Paule should haue compared with the Israelites, they should haue complained of iniurie done vnto them. And his reasons had bene easely dissolued. for if he had said, y^e electiō of God is free, and hath respect to no workes, and had broght in the sede of Abraham elected, and the sede of Cham reiected and accursed, for probation of the same, they sodanly should and iustly might haue replied, Cham mocked his father, and therefor was he and his posteritie accursed, and so had God respect to workes: But the Apostle loketh more circumspectly to so graue a mater, and therefor did choose such an example, as wherein, the witt nor reason of man can find no cause of inequality. Of this I thought good to put you and the readers in mind lest perchance ye should imagin, that as greate cause of reprobation was found in Esau before he was born, as Moses laieth to the charge of the Cananites. And so I perceauē in a part ye do. for in the end

and after ye haue affirmed that the cananites were cast out of the land by reason of their wickednes, ye return to Esau (repenting your selues I trust that so imprudentlie ye had slipped frō one linage to an other). And these wordes ye affirme, That Esau is hated, it commeth of his own euill deseruing conforme to the saying of the Lord: Thy destruction (ō Israell) is of thy self, and thy health cometh of me.

An answer.

The place of Hoseas by the Anabaptistes wrested is restored to the natural meaning.

In which affirmation, and pretended probation of the same I fynd no les negligence in you, then before I haue shewē ād prouē: for as most impudētly before ye cōfounded ŷ sede of Abraham, who by gods own mowth was blessed, with the sede of Cham, who in expressed wordes was accursed: so here ye confound Israel elected of God to be his people in Iacob, with Edom reiectēd from that honor in their father Esau, before that either the one did good or the other did euill. The wordes of the Prophete which ye bring to proue, that Esau was hated for his euill deseruing, were neither spoken to him nor to his posteritie, but they were spoken to that people whom God had preferred to all nations of the earthe, to whom he had shewen his manifold graces, and to whom he had bene saluation and help, euen in their most desperate calamitie. But then fore their defection from him and for their Idolatric committed, were become most afflicted and miserable, dailie tēding to further destructiō. To these I say, ād not to Esau nor yet to his posteritie did God say: ō Israell thou hast destroyed thy self, or ō Israell it hath destroyed the, for so is the hebrew text, for in me is thy health. In w wordes he repressed the grudgeing ād ŷ murmurīg of the people, who in their miserie did rather accuse God of crueltye thē repēt or acknowledge their sinnes, and Idolatric to be the cause of their ruine: as in Ezechiel well may be sene. to such God saith, Israel thou art in moste extreme miserie, thy honor is decayed, and the glorie of thy former aige is now turned to ignominie and shame. What is the cause: it lieth not in me. for as I am eternall and immutable

table, so is not my hand shortned this day, neither yet my power diminished, more then when I did deliuer the from me the bondage of Egypt. In me is thy health now, as, it was then, yf that thy sinnes did not make seperation betwext the and me. Plaine it is first that here no mention is made of Esau, nor Edom, but of Israel onely, and secondarely that God speaketh nothig in this place, why he did first elect Iacob, and reiect Esau, but why it was that Israel which some tymes was honorable, ad feared of all nations, was then becom most miserable, and afflicted on all sides. Except that you be able to proue that Esau committed as manifest Idolatrie before he was borne, and before that Iacob was preferred vnto him, as Israel did before they came to destruction, ye haue proued nothig of your affirmation. further I say that if Esau was hated for his euill deseruing, then must it nedes follow that Iacob was loued for his well deseruing by the argument folowing of the nature of the contraries.

But that directly repugneth to the wordes of Moises, to the interpretation of all the Prophetes and to the mind and strong reasons of the Apostle, who plainly denie workes by past or to cum, to be any cause of gods free election. *Quia contrarium eadem est ratio.*

Trew it is we be elected in Christ Iesus to be holy, and to walk in good workes, which God hath prepared. But euerie reasonable man knoweth, what difference there is betwext the cause and the effect. Election (in which I include the free grace and fauor of God) is the fountaine frome which springeth faith, and faith is the mother of all good workes. But what foolishnes were it therefor to reason: My workes are the cause of my faith, and my faith is the cause of my election. Thus gently I put you in mynd with greater reuerence and circumspection to interpret ad applie the sacred word of God. Thus ye procede

THE ADVERSARIE.

Their fourth argument, Hath not the potter power ouer the clay euen of the same lompe to make one vessel vnto honor ad an other vnto dishonor of this they inferre that God hath ordered and made som to salvation and som to destruction and dam-

The
twetic
one se-
ction,

nation. But for the more perfect vnderstanding of this place as-
 rethow go any further reade the xviii chapter of Ieremie, and
 thou shalt perceauē this to be the meanīg. As the Potter hath the
 clay in his hand, so hath God all men in his power: and as the pot-
 ter breaketh the vessell, wherein is found an incurable faulte, so
 God destroyeth the man in whom there is found obstinate wicked-
 nes which can not be amended. It is not the meaning of this place
 2 that God without any iust cause doeth make any man to destru-
 ction. for as the Potter maketh no vessell to breake, yet not with-
 standing he may, but he will not lose both his clay and his labor,
 3 but onely breaketh such as will not frame to be good, not withsta-
 nding he made them to be good. As euerie good artificer wold his
 work were good, so God created no man to lose him, but onely lo-
 seth them which will not be good whom he created to be good: as
 4 the Lord saith, I planted the a noble vyne ad a good roote, whose
 Rom. 9. sede is all faithfull. how art thou then turned into bitter, vnfru-
 tetfull, and strange grapes? God wold all men were good, and
 that all menshould be saued, forasmuch as he is good him self, and
 all that he maketh is good, But as the Potter maketh of the same
 clay, som vessels to serue at the table, som in the Kitchen or in the
 5 priuey: so God hath som men to be in the bodie of Christ, as eies,
 eares, and hands, as Princes, Prophetes, Apostles, som to be as
 fete and other secrete partes as laborers, and other of the inferior
 6 sorte, for whom he hath not bestowed so many and so excellent
 gysties: yet must thou vnderstand that it is not all one thing to be
 made to be broken, and to be made to vnhonest vses, Euerie ves-
 sel which is euill is broken, whether it be made to honest or disho-
 nest vses, yea though it were made of gold. And as it appereth plai-
 nely in Ieremie where the Lord saith so, though Conias the son of
 Ioacim king of Iuda were the signet of my right hand, yet will
 I pluk him of. ad thereafter this mā Conias shalbe lyke an image
 robbed and torne in peces: hath a mā any thig appointed for a mo-
 7 re honest vse, thē his signet? yet seest thou that if it becom noght,
 it shall be broken & destroyed. Againe euerie good vessell whe-
 ther it be made to honest or dishonest vses it is kept and not bro-
 ken. Aske the Potter and he shall answer the, ihat he will be
 lothe to break any vessell, but if any chance to be naught, he she-
 weth

weth his power in breaking of it. Ask the husband man, and he shall answer the that he planted no frute tre to be barren, but if it chance to be barren, he cutteth it doune, and plāteth an other in stede of it. Ask the Magistrate, ad he shall answer the, that it is not his will to kill any of his subiectes, for he wold that they were all good, but if any becom a theif and murtherer, he sheweth his power euē ouer him in killing him, Euen so saith God, I will not the death of the sinner, but rather that he conuerte and liue, I will not that any man be euill, and therefor I forbyd all euil, but if any man contrarie to my commandement and will, of his own fre chose and mynd refuse the good which he might haue accepted, and doeth the euill which he might haue left vndon, then do I shewe my power ouer him, in that I cast him away like the shaddes of a naughtie Pott which serueth to no good vse.

A N S W E R.

Why for the more perfect vnderstanding of Paules mynd, any man should rather read the wordes of Ieremie writre in the xviii. chapter of his prophecie then the wordes written in xlvi. chapter of the Prophete Isaia, I se no iust cause. for plaine it is that the Prophete Ieremie in that place hath no respect to gods eternall Election. he disputeth not why God hath appointed in his eternall couēsell som to liue, and some to death, but reteineth him self within the limites and boundes of the mater, which thē he intreated. Which was to assure the Iewes that God wold eieect them from that same land, which to Abraham he had promised and had giuen to his posteritie, and yet wold he preserue thē to be a people such as he thought good. This doctrin was strange, and to many incredible. for it appeareth to repugne to gods promes, who had pronouced that to Abraham, ad his sede he wold giue y lād for euer. Much trooble ad cōtradiction (as may be sene) did y Prophet suffer for the teaching and affirming this former doctrine. And therefor it pleased the mercie and wisdom of God by dyuers meanes to strengthen and confirme him in the same. Amōgest w this was one, y cōmanding hī to go downe to a potters house, he promised to speak w him there. That is, to giue vnto hī further knowledge and reuelatiō

The place of Ieremy.

of his will, who when he cam, found the potter as is writ making a clay port vpon his rote and turning whele. which Pot in his presence did break, but the Potter immediately gathering vp the Pot sherdes, did fashion and for me it a new, and made it a nother vessell, euen as best pleased him: And the came the worde of y Lord vpo y Propheete saing, may I not do vnto you o house of Israel, euen as this Potter doeth. Behold ye are in my hand, o house of Israel: euen as the clay is in the hand of the Potter. By which fact sene, and wordes after heard, was the Prophet more confirmed in that, which before he had taught. To witt, that God for iust causes wold destroy ad break downe the estate and policie of that common welthe, and yet neuertheles wold repair and build it vp againe to such an estate, as best pleased his wisdom, as the sequele did declare, for that great multitude corrupt with sin, he brak downe dispersing and scattering them amongst diuerse nations, and yet after he did collect, & gather them together, and so made them a people of whome, the head of all iustice, Christ Iesus did spring.

To proue
this may
be addu-
ced the 31.
Chap. of
Ieremie.

Isaiah. 45

But what hath this to do with the eternall election of God by the which he hath elected som to lief cuerlasting, whom our Apostle calleth vessels of mercie, and hath left others in their own corruption and perpetuall condemnation. And so I say because that Ieremie intreateth one thing, that is a temporall punishment and the mutatio which shortly should folowe in Ierusalem, ad the Apostle intreateth an other as before is said, the one can be no exposition to the other. but rather the Apostle hath respect, or at least alludeth to the saing of Isaiah, which thus speaketh: Wo to be to him that strueth with his maker, the vessel of clay with the Potter of clay, Shall the clay say to his potter: what makest thou: In which wordes (as before we haue more largely spoken) the Propheete, and the Apostle folowing his phrase, represseth the pryde of man, who compared to God is much more inferior to his maiestie, the clay compared to the Potter. For God hath created and made man when he was not, which thing the Potter

Porter did not to the clay, of which he maketh the diuersitie of pottes . and therefor of right hath God more power ouer man , then hath the potter ouer clay . This I doubt not to be the mynd of the holie Gost, in bothe the places. In which similitude , is further to be considered , that as the Potter doeth no iniurie to the clay , what forme soeuer he giueth it (for the mater and substance of it , he doeth not change) so doeth not God wrong to the verey reprobate , whom he prepareth to be vessels of wrath . for that are they of nature . Where that ye say , that it is not the meaning of this place , that God without all iust causes doeth make anie man to destruction : none of vs doeth hold the contrarie for we affirme . that the causes of reprobation are most iust , but yet we say , that they are incomprehensible to man .

*God doeth
Wrong to
none of his
creatures,
how so
euer he
maketh
them.*

That ye giue to God no greater power nor none other will , then to your good artificer , consider with your self , how vndiscretely ye matche his eternal God heade (whose power is infinite , and whose determined will , no creature can resist) with creatures that be but impotent , vnwise , and oftē dissappointed of their purpose and will . Trew it is that no artificer , willingly , wold lose his clay and labore , but is compelled to break those that be faultie . But this proceedeth partly frome his ignorāce , who did not before know and se the fault which was in the mater , and partly of his impotencie , who can not , at his will otherwies , remedie the faultie vessell , but onely by breaking the same . But dare ye , or will ye impute vpon God those imperfections ? so ye seme to do , for this ye write : So God created no man to lose him , but onely loseth them , that wold not be good , whom he created to be good , as the lord saith : I planted the a noble vyne .

3

4

The cheif end of mannes creation , we haue before declared to be the glorie of God , which if you can not se shyne in the iust condemnation of the reprobate , accuse your blidnes . That God created the reprobate , to the day of destruction , Salomon affirmeth , as often before is said . But that he was created , to be good , that will not the wor-

Answer.

K.

Another
place of le
remy ex-
plained.

des of the Prophete, w̄ ye adduce proue. for in ȳ place, the
re is no mētiō made of creatiō but of plātatiō, w̄ is a thīg
far differēt frome creatiō. The substance w̄ was before is
plāted, ȳ by manuring, ād trauale of the plāter, it may be
better, but creatiō importeth the being of the substāce, w̄
before was not. And so the Prophete in this place, w̄ ye al-
ledge to proue that God created all men to be good, mea-
neth no such thīg, but onely rebuketh the Israelites, who
lōg after their creatiō were plāted by the hād of God ād
were cōtinually watered by his Prophetes, ād yet did they
brig furth no better frute. How that God wold all mē were
good, ād also that al mē should be saued, we shal God wil-
līg after speak. How that God remaining good for euer,
mā his creature fel frome his original goodnes, I haue be-
fore spokē, ād therefor will not now trooble the reader w̄
the repetitiō of the same.

In the differēce w̄ ye make bet-
wext the vessels w̄ ȳ potter maketh, some to serue ȳ table
and some ȳ kitchīg, or priuie, of w̄ he breaketh none, but
such as be faultie, ye vtterly disagre frō the mīd ād plai-
ne wordes of the holie Gost. for S. Paul calleth not the ves-
sells of honor, prīces, or prophetes, and Apostles, and the
vessels of dishonour, the laborers ād inferior sort of mē,
but the one he calleth ȳ vessels of mercie, ād the other he
calleth ȳ vessels of wrath. The one he feareth not to affir-
me to be prepared ād ordeined to destructiō, ȳ the seuerē
iudgemēt of God agāist sinne may appere in thē: the other
to be prepared to glorie, ȳ the riches of his mercie may be
praised for euer. This plaine simplicitie will not the Apo-
stle recāt, neither yet thereof (God afsisting vs) wil we be
ashamed, how so euer ye raige ād blaspheme the veritie.
And this I say that your differēce betwext honest ād vnho-
nest vessels, ād betwext those that shalbe brokē, ād not be
broken, is altogether besides the purpose of the Apostle.
And so of Conyas son of Ioacī ye cā proue no more but ȳ
God wold depriue hī frome his kingdome, ād frome ȳ scar-
of Daudid, in w̄ vnworthelie he did reigne. If he was the re-
probate, thē althogh he was kīg, yet was he the vessell of
dishonor for these wordes, althogh he were ȳ signet in my
right hād, are not spokē to declare ȳ in verēy dede he was

What S.
Paul mea-
neth by
vessels of
honor and
dishonor.

the signet in the hād of God, but are spokē agaīst the foolish presūptiō of hī, ād of the Iewes, w̄ liuīg most wickedly, did yet neuertheles brag, ād boast that God could not leaue the seat of Dauid voide: but ȳ one of his sede must for euer sit on it. And this is euidēt, if the text be wel marked. for where he saith althogh he were the signet, he sufficiētly declareth, ȳ so he was not, ād so I say ȳ those wordes proue nothig of yō purpose. for first must ye proue ȳ because he was a king, therefor he was a vessell of honor, in such sēse, as S. Paul speaketh. And secōdarely, ye must proue ȳ he was elected to the lief euerlasting because it is said, that albeit he were a signet, in ȳ right hād of God, yet should he be plucked of: w̄ by plaine scriptures to do, will be more then hard for you, how so euer that ye brag, that ye will proue all your purpose by scriptures.

Where ye sēd vs to ask of ȳ potter, of ȳ husbād mā, ād of ȳ Magistrate, if any of the wold willigly break his vessell, plāte a tre to be barren, or kil any of his subiects, we send you, as befor to ask cōūsel at the plaine scriptures whether ȳ in God there is not a greater knowledge, greater power, ād a iustice more perfect althogh it be incōprehēfible to ō dul sēses, thē ȳ their is in ȳ potter, husbōd mā, or Magistrate.

How that God wil not the death of the sinner, but rather that he may conuerte and liue, we shall shortlie God wilīg after speak. And therefor omitting that which indigestly you heape together, I procede to that which foloweth.

THE ADVERSARIE.

Where ye replie w̄ that it lieth not in mānes will or ronning, but in the mercie of God, I answer, by the same sentēce ȳ we may both will ād rōne, which is cōtrarie to your hole purpose ād doctrine, ād yet saith the Apostle, our saluatiō depēdeth of the mercie of God, for it is his fre gift. The Gētiles w̄ for their, wickednes wer reiect of God, in vaine should they either wil or rōne w̄out God extēded his mercie towards thē, as he doeth now presētly, Lyke as on the other side the Iewes which for their sinnes be now abiect, in vaine should they either wil or rōne without it pleased God to extend his mercie ouer thē, as he shal do after that the fulnes of the Gētiles become in, as witnesseth Paul, for there we must vnder

The 22
section.

Rom. 11.

2 both will and ronne, we shall not obtain the reward, not withstan-
 ding neither for our willing or ronning, are we worthie to recea-
 3 ue saluation. for it is the fre gift of God, which he giueth to vs o-
 nely for his own mercies saik. God offered saluation to Ierusalem
 not for the deseruing, but of his mercie, yet obtained they not sal-
 4 uation, because they wold neither will nor ronne. As Christ sai-
 eth, how often wold I haue gathered thy children, as the hen
 doeth her chekens, and thou woldest not, so the scribes and the
 5 Phariseis made the counsell of God to wardes them of none effect,
 for they dispised it. Gods will was to saue them, but they wold
 neither will nor ronne, but kepe still their old passe. so they peris-
 hed. Wherefor vnto our saluation is required chiefly the mercie
 of God, as the onely sufficient, and the efficient cause thereof, w-
 herby we being vnworthie and his ennemies, be reconciled and
 receaued vnto the feloship of the saintes. Secondly is required that
 we both will and ronne not as the cause, but rather as the effect
 and frute of our reconciliation, declaring our selues to be thank-
 full for the benefits which we haue frely without our merits re-
 ceaued, otherwies the kingdom shalbe taken from vs againe,
 and geuen to such as shall both will and ronne, bringing furth
 the fruts thereof.

God conti-
 new you
 in this con-
 fession.

A N S W E R.

Your ancient father Pelagius, coniured ennemie to
 the fre grace of God, did bragge and boast, as you do, that
 in man there was a will, and a ronning. But the probation
 of bothe is one, that is to say, your affirmation must
 suffice for auctoritie. You boldly write, that of those wor-
 des of the Apostle, neither it is of him that willeth, neither
 yet of him that ronnet, but of God hauing mercie, it is
 plaine that we bothe will and ronne. But how is this pro-
 ued? your long discourse (in which it semeth that ye haue
 forgotten your self) proueth no part of your purpose. for
 the question is not, what either the Iew, or y^e gētil doeth (I
 mea) after they haue receaued the grace of God. For the
 we confesse that they haue (yet not of the selues) a will ad
 studie to walk in godlines: but the question is whether
 this wil ad studie which now by grace, they haue receaued
 was

was anie cause of their election: the contrarie whereof we haue before proued. We do not imagine the faithfull members of Christes bodie to be stockes or stones insensible without will or studie of godlines: but we affirme that it is God that worketh in vs the good will, and the good thoght. for of our selues we are not sufficient to think one good thoght. We further affirme, that except with all humilitie, the fre grace offered with thanks giuing be receaued, that they serue nothing to the saluation of the cōtemners. But therewith we adde, that it is God onely, who taketh away the stonie and stubborne heart, and giueth to vs a fleshie heart. In which he by the power of his holie Spirit writeth his law, maketh vs to walk in his wayes, draweth vs to his Sonne Christ Iesus, giueth vs into his protection. I mean as faith assureth vs in our conscience ad so we acknowledge God alone by Christ Iesus his sonne to be the beginning, the middes, and the end of our sanctification, godlie lief, and saluation. I for my part do yet againe praise God that his veritie is of that strength, that somtymes it will compell the verie ennemies, to bear testimonie to it. And I pray God to retein you in that mynd, that vnfeanedly, you may beleue ad cōfes, that what vertues or good motions that euer be in you, be the onely effects or fruites as ye call them of your reconciliation, and neither cause of your election, nor yet of your iustification.

That Ierusalem and the scribes refused grace, and therefor iustly were condemned, we consent with you. but that euer it was the eternall counsell ad will of God to giue them life euerlasting, that we constantly deny. Our reasons we haue before alledged, and after will haue occasion to repete som againe. And therefor we procede. Thus ye write.

THE ADVERSARIE.

Here with great vehemencie ye alledge these wordes of Paule, who hath ben able to resist his wil, of which saying, ye inferre that God without any cause knowen to vs hath reprobated, and damned many, against which wil, no man can resist. The-

K. iii.

To the. 2.

To the. 3.

Exce. 11.

4

To the 5.

The 23.
section.

I

150 AGAINST THE ADVER

se wordes did Paule write because he did foresee, that of his for
 mer sainges som deuclish disposed persons wold take occasion to
 2 burden God with vnrightheousnes, as ye do, making him the au-
 thor of euill: for ye say that God hath a secrete will whereby he
 willeth the most parte of the world to be condemned, which will,
 because it can not be resisted, therefor of mere necessitie by the im-
 mutable decre of God, so many do perish. further ye this affir-
 3 ming God to be the cause of damnation onely, because it so hath
 pleased him, ye cause many other to burst owt and say: Sithe his
 will and pleasure no man is able to resist: let him lay it on him
 self. and not to vs, if any sinne be committed, and surely for my
 parte were it not I abhorre your horrible doctrine, wherewith ye
 cruelly affirme gods ordinace to be the cause of damnation. I wold
 not medle further in this mater, but with reuerence behold the wor-
 kes of God. forasmuch as I se thankes be to God no work of God,
 wherē his mercie doeth not clerely shyne. But if your saying were
 4 true then were his workes full of crueltie, miserie, damnation and
 destruction, Now as touching this saying, who is able to resist his
 will, we must learne what is gods will, If you ask the Lord he
 will answer you, it is not my will that any man sinne, neither is
 5 it my will that the sinner die, but rather that he amend and liue,
 but if he will not amend but continue in sinne, him wil I punishe,
 and him may I also punishe hauing power aboue all men, as the
 potter ouer the clay. Wherefor when any man suffereth iustly for
 his trespassse, he ought not to accuse God and say who can resist his
 will, as God wold absolutely the destruction of his creatures, as ye
 6 teach. God will all men to repent and amend, and also that they
 who will not repent and amend, be punished. this his will is iust
 and full of mercie. against which will is no man able to resist.
 7 for either must they repent and amend or els they must suffer. As
 the potter wold gladly make of his clay a good vessell, but if it
 will not frame he breaketh it and casteth it away, and as the
 king wold all his subiects to be obedient vnto his lawes: yet the
 vnworthiest slaue in his dominion hath power to break the kin-
 ges lawes. Nothwithstanding whē he suffereth for his offence the
 8 kinges will is fulfilled, eue so thogh God both wille h and cōman-
 deth vs to obserue his law, yet haue we power to offend against
 the former parte of his will, otherwies we should all obserue the
 will

will of God, and be saued, and so should there be no reprobate. But when for our disobedience, we be punished, the will of God is fulfilled, which will is both good and iust, and therefore ought no man to accuse it, and say who is able to resist his wil. No more the clay, when it framed not to be a good vessell, doeth accuse the potter of breaking it.

ANSWER.

Ye be not able to proue, that in any vehemencie we alledge those wordes of the Apostle in other sentence, the he wrote the, for all praise and glorie be vnto God the mercifull giuer, we haue not so litle profited in the schoole of Christ Iesus, that we wold wrett the wordes of the holie Ghost to a contrarie sense. We are not ignorant that the Apostle pronounceth these wordes in the person of carnall men, who hearing that God hath mercie vpon those that he wil, and that also he maketh hard hearted such as he will, do storm and furiously crye, wherefor the doeth he cōplein, who is able to resist his wil. These wordes I say do we not vrge to proue our doctrine. for where we affirme, that the onely will of God, is the perfect reule of all thīges, which be done, and are to be done in heauē and in earth, we build our doctrine vpon euident testimonies of the scriptures, and vpon the cheif principall of our religiō and faith. David and Isaiah do both aggre, that our God who dwelleth in heauen doeth what so euer he will in heauē and in earthe, that he formeth light and doeth creat darknes, that is, giueth aswel prosperitie as aduersitie. Daniel affirmeth that the supreme God distributeth kingdomes as best semeth to his wisdom, and Salomon doeth witnes that against the Lord there is no counsell can preuale. The necessarie principall of o faith do teach vs, that as in God there falleth no ignorance, so in him there is no impotencie. He doeth not as it were in suspēse and doubt, behold the euēt and chāce of thīges, ronning after to seke remedie: but that in wisdom hath he disposed all thīges: willing nothing which he may not, and doeth not bring to passe in time, according to his eternall purpose: and working, nothing which is not most iust, howbeit the causes thereof be hidde frome vs. Of these and many mo scriptures and necessarie princi-

- 2 palles of our faith do we grounde our doctrine, and not v-
 pon that one place, spoken in the rebuke of the stubborn
 and rebellious disputers with God. ye burden vs that we
 3 accuse and make God to be the author of euill, ad the cau-
 se of damnation. That we cause many brest owt and say,
 4 since his will and pleasure no man is able to resist, let him
 lay it on him self ad not to vs, if any sinne be committed.
 And last ye affirme that if our sainges be true, that then a-
 re gods works full of crueltie, miserie, damnatiō, and de-
 structiō, and so of two thinges, ye accuse vs, and the thir-
 de ye affirme inuitably to folow of our doctrine if it be
 true.

Answer.

Here after I will not greatlie labor to confute thy
 argumētes which is a thing most easie euen to any godlie
 man, how beit he had neuer sene arte nor studied the same.
 But seing that thou and thy most pestilēt sect, be not con-
 tent maliciously to sclander those that in such a case be
 most innocēt, but that also wit h most impudent mowthes
 ye vomite furth your horrible blasphemies against gods
 maiestie, I will most earnestlie and most vnfeanedlie re-
 quire of all reulers, Princes, Magistrates, and gouernors
 who in the fear of God do ruele, aboue their subiects, that
 as they will answer in the presence of the Lord Iesus, for
 the administration of iustice committed to their charge,
 that indifferently they iudge betwext you and vs. To witt
 that if we can evidently be cōuicted, of those crymes w-
 hich ye most maliciously, and most vniustly lay to our
 charge, that then iudgement without mercie be executed
 against vs. But and if ye fail in your probation, and also if
 ye can not proue crueltie to be in gods workes, supposing
 that our doctrine remaine (as that it is) trew ad stable, that
 then such order may be takē, for repressing of your ven-
 nemous tongues, that neither ye be permitted thus open-
 ly to blasfeme gods Maiestie, neither thus maliciously
 to sclander innocentes, and to offend y eares of all godlie
 hearers. And to the end that mē shall not think, that being
 at this time accused, we beginne to deuise new defenses or
 excuses of our selues, I will faithfully and simply bring
 furth

further of the workes (as som what I haue done before) of that singulare instrument of Christ Iesus in the glorie of his Gospell, Iohn Caluin such sentences as shall make plaine to all men , what our opinion is of God , of the fall of man, of the wōderous work of our redemption, and of the most iust reiection and damnation of the reprobate.

Thus saith he , dependeth the perdition of the reprobate, vpon the predestination of God, that the cause and the mater is altogether found in them , the first man fell, because the eternall iudged it expedient , why he iudged it, we know not, yet certē it is that he so iudged it not, but that he saw the glory of his name thereby, to be illustrate. when that thou doest heare the mention of gods glorie, there also remembre thou iustice to be : for of necessitie it is, that iust must y be , which deserueth praise. Mā therefore falleth (gods prouidence so ordeining) but yet he falleth by his own fault . for God of short time before had pronouced that all, which he had made were verey good. from whence thē came such wickednes to mā, y he so traiterously declyned frō his God? Left that it might haue bene, through that, that it proceded frome the creation, God approued by his own commendation, what so euer he had made. Therefor did man corrupt by his own malice, that pure and clean nature, which from God he had receaued. and by his fall he drew his hole posteritie to perdition. Therefore let vs rather behold the euident cause of damnation in the corrupt nature of mankind: then that we shall pretend to searche it being hid and vtterly incomprehensible in the predestination of God . neither yet let vs be ashamed, so far to subiect the capacitie of our vnderstanding to the incomprehensible wisdom of God , that in manie of his mysteries we acknowledge and confesse our selues to be ignorant . for learned and blessed is the ignorant of those thinges, which to vnderstand and know is neither lawfull neither yet possible in this life . The apperance of knowledge in such thīges, is a kynd of madnes. These be the wordes of this most godlie writer . from whose iudgement none of vs doeth dissent in this mater. For frō

*Libr. de
eterna
Dei prede
stinatione*

him we must confesse, except that we wold in concealing the trueth declare our selues to be vnthankfull, that we all haue receaued comfort, light and crudition, as from gods good instrument. who yet thus further procedeth There be thre thinges (saeth he) in this mater to be considered, first that the eternall predestination of God by the which he had decreed what should becom of all mākynd, (yea and of euerie man) euen befor that Adam fell, was sure and appointed: Secondly, that Adame for his defection was iustly adiudged to death, and last that in the personne of him that then was lost, was damned his hole posteritie. and yet neuertheles God did frely choose of the same such as vpon whom it pleased him to bestow the honor of adoption, and yet after in the same place he saith when we speak of predestination, I haue constantly taught and this day do teach, that frome thence we ought to begin, that iustly are all reprobate left in death, who were dead and damned in Adame, that iustly they perishe who by nature are the sonnes of wrath. And therefor that none hath cause to complein of gods rigorous seueritie, seing that all do bear the cause of damnation within them selues. for if we shall com to the first man we shall find that willingly he fell, and so by his one faule, he broght perdition to all his posteritie. And albeit that Adam fell not, but that God both knew and ordeined the same, yet serueth that nothing, nether to extenuat and excuse his crime, nether yet to wrap God in societie of the same: for alwaes must we looke to this, that he spoiled him self of the righteoursnes which he receaued from God, that willingly he made him selfe seruant to sinne and to sathan, that without compulsion he cast him self headlong in to destruction and death. yet resteth one excuse, to witt that he could not auoid nor flie that which was decreed by God: but his voluntarie transgression is sufficient to his condemnation, nether yet is the secrete counselle of God the proper and naturall cause of sinne, but the fre and plaine will of man. And there for seing that man fin-
de:h

deth in him self the cause of his miserie, what shall it profit him to seke it in the heauen. And after albeit that men by long compassing about, purpose to delude them selues, yet can they neuer make them selues so brutishe and dull but they shall fele the sense of sinne grauen in their heartes. Therefor in vaine is it, that vngodlines goeth about to absolue man, whom his own conscience damneth. In so far as God willing and knowing permitted man to fall, the cause may be secrete and hid, but vniust it can not be. And yet he further writeth, this saith he is to be holden without all controuersie, that sinne was euer hatefull to God, for most rightely doth this commendation, wherewith of Dauid he is commended aggre to him: that he is a God that wold not iniquitie, but rather in ordeining the fall of mā, his ed and purpose was good and most right, frome the which the name of sinne abhorreth. howbeit I say that so he hath ordeined the fall of man that I vtterly denie him to be the author of sinne. Let the indifferent reader iudge with equitie: if iustly we be accused of that blasphemie, which so openlie we abhorre. but yet in the same book he bringeth furth a testimony of Augustine who thus writeth, These be the great workes of God (saith Augustine) brought to passe in all his willes, and so wisely brought to passe that whill the nature of Angell and man had sinned, that is, had done not that which he that is God wold, but that which the self (meaning the creature) wold: yet not theles by the same will of the creature, by the which that was done, which the creator wold not: did he fulfill that which he wold, he being infinitely good, vsing well those thiges that were euil, to the damnation of them, whom he iustly had appointed to paine, and to the saluation of those whom mercifully he had predestinate to grace. In so far as to them pertained they did the thing which God wold not: but as appertaining to gods omnipotencie they might by no meanes haue done that, for euen in that, that they did against the will of God, the will of God was done in them, and therefor great are the

The purpose of god in mannes fall.

Enchir. ad Laurent. cap. 1

him we must confesse, except that we wold in concealing the trueth declare our selues to be vnthankfull, that we all haue receaued comfort, light and crudition, as from gods good instrument. who yet thus further procedeth There be thre thinges (saeth he) in this mater to be considered, first that the eternall predestination of God by the which he had decreed what should becom of all mákynd, (yea and of euerie man) euen befor that Adam fell, was sure and appointed: Secondly, that Adame for his defection was iustly adiudged to death, and last that in the personne of him that then was lost, was damned his hole posteritie. and yet neuertheles God did frely choose of the same such as vpon whom it pleased him to bestow the honor of adoption, and yet after in the same place he saith when we speak of predestination, I haue constantly taught and this day do teach, that frome thence we ought to begin, that iustly are all reprobate left in death, who were dead and damned in Adame, that iustly they perishe who by nature are the sonnes of wrath. And therefor that none hath cause to complein of gods rigorous seueritie, seing that all do bear the cause of damnation within them selues. for if we shall com to the first man we shall find that willingly he fell, and so by his one faule, he broght perdition to all his posteritie. And albeit that Adam fell not, but that God both knew and ordeined the same, yet serueth that nothing, nether to extenuate and excuse his crime, nether yet to wrap God in societie of the same: for alwaes must we looke to this, that he spoiled him self of the righteousnes which he receaued from God, that willingly he made him selfe seruant to sinne and to sathan, that without compulsion he cast him self headlong in to destruction and death. yet resteth one excuse, to witt that he could not auoid nor flie that which was decreed by God: but his voluntarie transgression is sufficient to his condemnation, nether yet is the secrete counselle of God the proper and naturall cause of sinne, but the free and plaine will of man. And there for seing that man fin-
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deth in him self the cause of his miserie, what shall it profite him to seke it in the heauen. And after albeit that men by long compassing about, purpose to delude them selues, yet can they neuer make them selues so brutish and dull but they shall fele the sense of sinne grauen in their heartes. Therefor in vaine is it, that vngodlines goeth about to absolue man, whom his own conscience damneth. In so far as God willing and knowing permitted man to fall, the cause may be secrete and hid, but vniust it can not be. And yet he further writeth, this saith he is to be holden without all controuersie, that sinne was euer hatefull to God, for most rightely doth this commendation, wherewith of Dauid he is commended aggre to him: that he is a God that wold not iniquitie, but rather in ordeining the fall of mā, his ēd and purpose was good and most right, frome the which the name of sinne abhorreth. howbeit I say that so he hath ordeined the fall of man that I vtterly denie him to be the author of sinne. Let the indifferent reader iudge with equitie: if iustly we be accused of that blasphemie, which so openlie we abhorre. but yet in the same book he bringelh furth a testimonie of Augustine who thus writeth, These be the great workes of God (saith Augustine) broght to passe in all his willes, and so wisely broght to passe that whill the nature of Angell and man had sinned, that is, had done not that which he that is God wold, but that which the self (meaning the creature) wold: yet not theles by the same will of the creature, by the which that was done, which the creator wold not, did he fulfill that which he wold, he being infinitely good, vsing well those thiges that were euil, to the damnation of them, whom he iustly had appointed to paine, and to the saluation of those whom mercifully he had predestinate to grace. In so far as to them perceined they did the thing which God wold not: but as appertaining to gods omnipotencie they might by no meānes haue done that, for euen in that, that they did against the will of God, the will of God was done in them, and therefor great are the

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Lauren.
cap. 1*

workes of the Lord (brought to passe in all his willes) that by a wōderous and vnspeakable maner, that thing should not be done without his will, that yet is don agaīst his will. for it should not be done if he did not suffer it. And of a trueth he suffered it not vnwillingly, but willingly. And a litil before saint Augustin saith, it is not to be doubted, but that God doeth well, permitting those things to be done which are euil. for he suffered not this, but in his iust iudgement. Albeit therefor that these things which be euill in so far as they ar euill, are not good, yet neuertheles it is good, that not onely good things, but also that euill things be. for if that this were not good that euill things should be, by no meanes should they be permitted to be by the omnipotēt good, to whom no doubt, it is a like easie not to suffer the thing which he will not to be, as to do that thing which he will: except we beleue this, the beginning of our faith is indangered, by the which we professe our selues to beleue in God the father almightie &c.

And in the end to answer to these calumnies which ye haue taken furth of Pighius that papist, Iohn Calvin concludeth, if euer I had said that it came to passe by the instruction or motion of the spirit of God, that the first man did alienat him self frome God, and not that rather I haue in al places defended, that man was pricked there-to by instigation of the deuill and by the motion of his own heart, thē meritably might Pighius and his cōplices haue railed agaīst me. But seing that I remouing frō God the verey cause of the actiō, do also remoue from him all crime, so that man onely is subiect aswell to the crime as to the punishment: wickedly and maliciously is this laid to my charge that I should say that mannes defection and fall is one of gods workes. But yet lest y one thing should appere to lacke of our full doctrine, I will recite his wordes, which he writeth agaīst the libertines in the 14 chapter of that worke, we do not deny (saith he) but that all things are done by the will of God. In so much that whē we declare wherefor he is called omnipotent, we geue to him an effectuall power in ali his creatures, and we teach that

that as once he created the vniuersall world, so also that he gouerneth the same. And that his hād is alwaies at the work, that he might kepe all thinges in their estate, and dispose them after his will. And to the end that I may expresse the same more easely, I say, that God is to be considered thre maner of waies to work in the administration of his creatures. first there is an vniuersall operation by the which he directeth all creatures according to the conditiō and proprietie which he gaue to euerie one, when he formed them. and this gouernemēt is nothing els but that which we call the order of nature. for albeit the vnfaithfull know nothing in the disposition of the world, but that which they se with their eies. And therefor they make nature as she were a goddesse to haue impire and dominion ouer all: yet is this praise to be giuen to the will of God: that it onely doeth moderat ad gouern all thinges. Wherefor when we se the son, the moon, and the sterres fulfill their course, Let vs vnderstand that they obey God, that they execute his commandement, yea and that they are guided by the hand of God. And also when we se the course of earthlie thinges, all thiges are to be ascribed to God. The creatures are to be esteemed but as instruments in his hād which he applieth to the work, euen as pleaseth him. The scripture doeth often make mention of this vniuersall prouidence, that we may learn in all his workes to giue glorie vnto God. But chiefly in vs doeth God commend this his power, that we shall know it in our selues, to the end that we may be purged of arrogancie, which sodanly vsfeth to arise in vs, how son we forgett our selues to be in his hādes. Hereunto apperteineth that, which Paul said to those of Athenes: It is he in whom we liue, are moued, and haue our being. By the which he wold admonish vs, that except God vp hold vs by his hand that vnable it is for vs to stand the least moment of time. for euen as the soule dispersing her strēgthe throughe the hole bodie, moueth the mēbres, so are we quickened of God, from whome onely we obtain what so euer strength or power we haue. But this vniuersall operation of God impedeth not, but

Thre maner wayes doeth God work in his creatures

that euery creature in heauen and in earth receiue their own nature and qualitie, and also do folow their own inclination. The second maner by the which God worketh in his creatures is that he appointeth them in obedience of his goodnes, iustice, and iudgement, somtymes to help his seruantes somtymes to punish the wicked, and somtymes to examin the pacience of his seruantes, or to correct and chasten them with a fatherly affection: as when he will giue vs aboundance of frutes he giueth rain in his time, he sendeth heat by the son, and bright and clea daies, as also he vseth all other naturall meanes as instruments of his liberalitie. But when he pulleth back his hand, the heauen is made like brasfe, the earth is yron, and so it is he that sendeth thonder, frost, hale: and also it is he that is the cause of sterilitie and barennes. Therefore what so euer the Ethnikes and ignorant did attribute to fortune, we assigne to the prouidēce of God. Not onely to that vniuersall operation, of the which we haue before spoken: but to his especiall ordinance by the which he gouerneth all, as he knoweth it to be most expediēt and profitable: and this he teacheth when by his Prophetes he saith that he created darknes and light, that he sendeth death and lief, that neither good nor euill can chāce but frō his hād. In so much that he saith that he doeth gouern and direct the lottes: Yea if that any mā by chāce and not of set purpose be slain, he auoweth him self to be the cause of his death, and that so he had appointed that we shall iudge nothing to com of fortune, but that all cometh by the determination of his counsell. And further it displeaseth him whē we esteeme any thing to procede from any other, so that we do not behold him, and know him not onely the principall cause of all thinges, but also as the author appointing all thinges to the one part or the other by his counsell.

Thus let vs then conclude that prosperitie and aduersitie, rayn, wyndes, hale, frost, fare wether, aboundance, hunger, warre, or peace, to be the wor-
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kes of God, and that the creatures which be the inferior causes, are onelie instrumētes which he hath in redines to execute his will, which he so vseth at his pleasure, that he leadeth and moueth them to bring to passe what so euer he hath appointed. Moreouer it is to be noted that not onlie he thus vseth his insensible creatures, that by them he worketh his will, but also men them selues, yea and also deuilles, insomuch that sathan and wicked men are executers of gods will: as he vsed the Egyptians, to punishe his people, and a litle after, he raised vp the Assyrians and other such to reuenge the sinnes of his people we se that he vsed the deuil in tormenting Saul, and in deceauing Achab. which thinges when the libertines do heare, rashely and without iudgement beholding no further they conclude, That now the creatures do no more work, and so horribly do they confound all things nether do they onelie mingle and mixt the beauens with the earth, but also they ioyn God with the deuil. and that changeth vnto them becaus they do not obserue two most necessarie exceptions. The former is that Sathan and the wicked are not so the instrumentes of God, but that they also do their own partes. Neither must we imagin that God so worketh by wicked men, as by a stock or a stone, but as by a creature participant of reason, &c. When we say the that God worketh by creatures, this impedeth not but that the wicked work also vpon their part. which thing the scripture most euidently declareth, for as it pronounceth that God will whisill, and blow as it were the trumpet to call and bring furth to battell the vnfaithfull, so ceaseth it not to make mentiō of their own counsell, and ascribeth to the both a will and a work, which they did execute vnder the decre of God. The other exception of the which these vnhappie libertines take no head, is, that there is a greate difference betwext the work of God, and the work of the wicked whē that God vseth him in stede of an instrumēt. The wicked mā is prouoked to iniquitie ether by avarice, ambitiō, enuie, or crueltie nether yet looketh he to any other end

or purpose, and therefor the worke taketh the qualitie from the roote, from the which it springeth, that is frome the wicked affectiō of the mynd, and the mischeuous end which he looketh vnto: and therefor iustly is it iudged euill. but God altogither hath a contrarie respect: to witt, that he may exercise his iustice, to the conseruation of the good to vse his fauor and gentilnes towards the faithfull, and that he may punish such as haue deserued. Consider how we must make difference betwext God and man, that vpon the one parte we shall behold his iustice, his goodnes, and his iudgements: and vpon the other part we shall consider in the self same work the malice and enuie of the deuill and of the wicked. Let vs take a bright and clear glasse in the which we may behold these thīges. When the message of the losse of all his goodes came to Iob, the sodan death of his sonnes, and so manie calamities, which all at once fell vpon him. He doeth acknowledge that he was visited by God saing: The Lord gaue all these thinges, and it is he that hath taken them away, and no doubt so it was. But in the mean time, do we not know, that the deuill procured all these thinges? and did not he vnderstand by narration of his seruants that escaped, that the chaldeis had driuen away his bestiall and flockes? Did he commēd those brigandes and spoilers? or ought we to excuse the deuill? becaus that all these calamities proceded from God. Not so, for bothe we and he do, and did vnderstand that there was a great difference betwext their purposes: And therefor he (yet damning the euill) said the Name of the Lord be blessed. The same may we say of Dauid: but at this tyme it sufficeth, that God so worketh by his creatures, and so doeth vse them to his prouidēce, that the instrument, by the which he worketh, ceaseth not to be euill. And albeit that he conuert the malice of the deuill and of wicked men to good, yet they therefor are neither excusable, neither yet clean from sinne: and their workes are wicked, and to be damned. for all workes take their qualitie of the purpose and the will of the author. Who so euer maketh no distinction betwext these thinges, maketh an
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horrible confusion. And such be the libertines, who as before is said, do not onely ioyn the deuill, in societie with God, but also, do transforme him in to God: iudgeing his workes worthie of praise, vnder this coulor, that he doeth nothing, but that which is appointed by God: But contrarie wies we ought to obserue, that the creatures do work their own workes in this earthe: which workes according as they were directed to this or that end, so are they to be iudged either good or euill: and yet God gouerneth and doeth moderat all things, and guideth them also to a right end. He turneth the euill into good: or at least God working by the goodnes of his nature, draweth as it were by violence som good, furth of that which in the self is euill. So doeth he vse the deuill that he doeth not mixe him self with him, neither to be in felowshipe with him, neither yet with his wicked fact, neither that his iustice shal put away the nature of the deuill. for as the son sending furth his beames, and heat to the carion, and so ingendreth in it som corruption, draweth to it self neither corruptiō neither yet any filthines: neither yet doeth the son by his puretie ad brightnes, so purge the cariō, but that it remaineth stincking and corrupt: so doeth God so work by the wicked, that the iustice, which is in hī doeth not iustifie thē, neither yet is he defyled by their wickednes and corruptiō. The third kinde of gods operation consisteth in the gouernāce of the faithfull, in whom he liueth ad reigneth by his spirit. In so far as we are corrupt by original sinne, we be lyke to the drie and barren grounde, which produceth no good frute. for our iudgement is corrupt, our will rebellious, euer redie to euill: and finally our hōle nature is nothing elles but a lombe of sinne. And therefor not onely can we not applie our selues to any good action, but we are not able, nor sufficient to concea-
ue one good thought (as Paul doeth witnes) but if we be able to any thing, of necessitie that must procede frō God. It is he therefor that worketh in vs both to wil and to performe: he doeth illuminate vs, and lead vs to the knowledge of him self, he draweth vs to him self, and by softe-

A similitude of the son.

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The liberti-
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ning our heartes, he formeth new heartes in vs. further it is he who moueth in vs a desire of prayīg, he giueth power and strength to resist all the tentations of sathan, and maketh that we do walk in his commandements. But yet we must consider, that of nature, we haue both will, and election: but because they are both depraued, by sinne, the Lord reformeth the, and of euill maketh them good. That we therefor be apt to discerne, that we haue a will, that we do this or that, this is a naturall gift: but that we can choose, desire, or do nothing but that which is euil, that cometh of the corruption of sinne: that we thirst to do good, that we haue some power to execute the same, this proceedeth from the supernaturall grace, by the which we are regenerated, and newly born to a better and more godlie life. Behold then what God worketh in his children: first putting away their peruerse nature, he conducteth and guideth them by his holie spirit, in obedience of his wil. But these drunken or rather furious libertines crying, that all things are wrought by God, do make him author of euil. And further euen as the nature of the euill were changed, when it is cloaked vnder the couerture of gods name, they affirme it to be good. in the which they do greater iniurie, and contumeilie vnto God, then that they should transfer his power and iustice to an other. For seig there is nothing more proper vnto God, then is his goodnes: it behoueth first y he should vtterly denie him self, before that he can work euill: which thing, these blynd libertines attribute vnto him. And assuredly the God of these men is an Idole, which ought to be more execrable, then all the idoles of the Gentiles. And so furth to the end of that chapter he proueth that God committeth no sinne in none of the wicked of the earthe &c. Thus far haue I recited the mynd and most part of the wordes of that godlie writer, written by him now twelue yeres ago, against the libertines. By the which the indifferent reader may iudge whether that iustly you accuse him and vs, that we make God author of sinne. In the name of God, and of his deare Son Christ Iesus (whose glorie

glorie ye studie vtterly to suppress) I require as before of all those that be placed in auctoritie by his worde, whose handes he hath armed with the sword of iustice, that earnestly as they will answer before his fearefull throne of iudgement, they take triall in this mater, that if we be found either in life, either yet in doctrine, as we be accused, that God may be glorified in our iust punishments: but if we can not be couicted(as we fear neither triall nor iudgement) that then our accusers may acknowledge their offence.

An earnest request that the magistrate wolde trie the accusation of the aduersarie.

The second thing which is laid to our charge, is that we cause many other to brest owt and say. *Sithe his wil and pleasure no man is able to resist, let him lay it on him self ad not vpon vs, if any sinne be committed.*

The second accusation.

If the blasphemies of the vngodlie should be laid to our charge, becaus that we teach a doctrine most true, and most comfortable to the childre of God: then can not the Apostle saint Paul be excused, for the same blasphemies were vomited first against him, ad the doctrine which he taught: Som crying, let vs do euill, that good may com of it: others, let vs abyde in sinne, that grace may abound: & so furiously roring (as ye do) did dispitefully cry, wherefor doeth he coplean, who ca resist his will? But was the doctrine therefor damnable? or was the Apostle criminal, for teaching the same? I suppose ye will be more fauorable in this cause, then so rashly to condemne him, whom God hath absolved. If then our doctrine can not be impugned by the plaine scriptures of God, why should we sustein the blame of other mennes blasphemies: Howbeit in verie dede the blasphemies of none come so plainely to our eares, as yours do. for the verey Papistes, and the insolent of the world are yet asnamed, so impudentlie to lie vpon vs. Who although they will not folow the puretie of the doctrine taught by vs, yet either are they put to silence, by the power of the holie Spirit, or els they inuent some coulorable lies, and do absteine from such open blasphemies, as you cast owt against God, and vs.

Answer to the 2. accusation.

What horrible blasphemies were also vomited against S. Pauls doctrine.

How impudent blasphemers the aduersaries be.

Thereply of the Ad- uersarie We lay to your charge (say you) none other thing then ye your selues do confesse, for ye affirme that God worketh all things according to his will and pleasure.

Answer to the replie of the ad- uersarie. We answer that maliciously and deuilishly ye wrest our wordes contrarie to our mynd . for alwayes we make a most plaine difference betwext the will of God, and the will of the wicked, and betwext the purpose counsell and end of God and betwext the purpose and end of man. as in all this hole processe before intreated the indifferent reader may well consider.

If ye continue in your blyndnes and furiously cry: *But ye affirme that without his will and against it, nothing is done*, therefor that men think, that *even when they sinne, they obey gods will*. I answer by the wordes of the same writer who before I haue alledged: Touching the workes which we committ, the will of God is to be considered, as he him self hath declared it: for in vaine hath he not giuen his law, by the which he hath discerned good from euill. As for exemple when he commandeth no man to be hurt, no man to be iniured, but that equitie and iustice be indifferently kept to all, that no man steale, defraude his brother, that none committ adulterie, fornicatiō or filthynes, but that euerie man kepe his own vessell in sanctification and honor. Here is the will of God euident and plaine. What further pleaseth him, in these cases ought no mā to inquire. for we know, that if we do these, and other thinges that be cōmanded, and do abstain from all things that be forbidden, that then we obey the will of God. And if we do not that, we can not be acceptable to him. If that any man shall steall, or committ adulterie, and shall say that he hath done nothing against the will of God, he lieth most impudētly. for in so far as he hath transgressed the commandement of God, by the which he was taught what was gods will, he hath done against his will. Let all men now iudge, if that we giue occasion to man, to flatter him self in sinne, and to think, that when they committe iniquitie against the expresse commandement of God, that then they obey his holie will. If any demand, whether

About that which we are cōmanded by God we ought not to en- quyre.

whether that any thing can be done against gods will: that is, if God may not, if he wold stay and impede the sinne of man: before I haue answered by the mowth of Augustine, and now again by Iohn Caluine that nothing is, nor can be done, which he may not impede, if so it please his wisdom, yea vtterlye we must eschew, that we inquire not of his prouidence, which is hid from vs, when that the question is of our duction. His word declareth vnto vs what he approueth, and what he condemneth, with that we ought to stand content, and by the same, ought we to reule our liues, leauing the secretes to God, as by Moises we are taught. To make the matter more plaine, the case supposed, that I be temptred with concupiscence, and lust a nother mans wife, in the which I long strue, and in the end, sathan obiecteth to me this cogitation, follow thy purpose, for by that meanes, thou maest perchance be further humbled, and after thou maest taste more abundantly the mercie, and the grace of God. Should I therefor louse the bridle to my wicked affections: should I declyn from the plain precept, and enter into the secrete prouidence of God: God forbid. for that besides the violating, or breaking of his commandement were horrible temptation of his godlie maiestie, and so in one fact, were comitted dooble impietie. The sinnes I know of gods derest children are greuous, and many, and wonderous is the prouidence of God, working in his saintes, but neuer, or seldom it is, that such perillous cogitations preuale against them: for the spirit of God so reyleth in them, that commonly this sentence of Salomō is before their eies: such as vnreuerently search out gods Maiestie, shall be oppressed by the glorie of the same. And so must it nedes com to passe, as Iohn Caluin affirmeth, that he pryde of such must be punished, and that with an horrible punishment, the pryde of those I say, shall be punished, who not content with the will of God reueled (to the which they will not be obedient) delite to mounte and flie aboute the skyes, there to seke

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idence.*

the secrete will of God . With what faces can ye now lay to our charges , that we giue occasion to men to flatter them selues in sinne , or yet to think that in committing iniquitie, they obey gods will ? Ye alledge perchance that the common people read not our writings , and therefor they can not vnderstand our iudgement in this case. I answer, the more impudent and blasphemous are you, who so defame vs in the eares of the vnlearned multitude, that to them ye make both vs and our doctrine odious , before that euer it be knowne or examined . But yet for further discharge of our selues against your most vniust accusations, and for the better instruction of the simple, I will adduce an other testimonie from the writing of the same faithfull seruant of Christ Iesus, Iohn Calvin , and so put end to this your second calumnie. In his commentarie vpon the actes of the Apostles the 2. chap. writing vpon these wordes of Peter, affirming that by the determinat counsell and prescience of God , was Iesus betraied and crucified, by the handes of wicked men, because (saith he) Peter appereth to mean, that wicked men obeyed God, whereof of two absurdities, one must nedes folow: to wit, that either God is the author of euill, or that men committing all kynd of iniquitie do not sinne, becaus they seme to obey God. I answer, that wicked men do not obey God how so euer it be that they put in execution those things, which God hath with him self appointed . for obedience proceedeth frome a voluntarie affectiōn , which earnestly thirsteth to please God, but we know y^e the wicked haue a far other purpose . moreouer no man obaieth God, but such as hath his will knowne. Obedience then dependeth vpon the knowledge of gods will . And so as the will of God is reueled in his law, so likewise it is euident, that who so euer transgresseth against his will reueled , hath his conscience to witnes against him, that neither he doeth the will of God, neither yet that he obeyeth him . To the second he sayeth , I constantly denie that God is author of euill: for in this word euill there is the notation and proprietie of a

of a wicked affection, which neuer falleth nor can fall in God. The euill work ought to be iudged by the purpose and end, to the which euerie man tendeth in his actiō. When men committ theft, or murther, therefor they sinne, because they are theues and murtherers. In the theft and murther, there is wicked counsell, which neuer tendeth to please God, but to faciate their inordinate appetites. But God who vseth their malice, is to be placed in glorie aboue them. for he looketh to an other end: for the one he wil punish, and the patiēce of the other he wil exercise. And so he neuer declineth, nor boweth frō his own nature, y^e is frome a most perfect righteousnes. So that Christ was betrayed and crucified, by y^e hāds of y^e wicked, it was done by y^e ordināce of God. But the treason and the slaughter, w^h by them selues were most odious and wicked, ought not to be iudged nor accompted the work of God. Let men whose myndes, the deuil hath not inflamed in hatred and malice against God, against his simple trueth, and against the professors of the same, now iudge whether that we affirme God to be author of sinne, or if we giue any iust occasion that man should glorie in wickednes, either yet that they shall burden God w^h the same. And I appele to thy own cōscience (thow vnthankfull vnto men and open traitor to the veritie, which once thow professed) whether that thow oftener then once hast heard with thine eares, and that in open audience of many: That if any should take boldnes to sinne in hope of mercie, that the cuppe, which they should drink, should be most bitter.

Now to that which ye affirme, and we most constantly denie. You affirme that if our sayinges be true, that then are the workes of God, full of crueltie, miserie, damnation and destruction.

As before I haue noted somewhat, which maliciously ye sclander vs, so will I plainly and simply in short and seuerall propositions, set furth the some of that doctrine, which we teach and professe, and that you so blasphemously oppugne, to the end, that Ruelers and godlie magistrates, and you your selues also may clerely se,

L. iiii.

3
The affirm
ation of
Anabapti
stes.
Answer.

what we beleue and affirm. which being considered and compared with gods scriptures, if your affirmation be found true, then refuse we not punishment worthie for blasphemers. But if ye of malice against gods trueth speaking furth the corruptiō of your stinking stomockes infected with pryde, and with contempt of grace, haue affirmed that, which ye be not able to proue: our earnest request is, as before that your vennom may be repressed betymes.

Theodore
Bezas
propositiōs
against
Castalio.

These propositiōs following haue I trāslated furth of the work writtē by that learned ād godlie man Theodorus Besa. agāist the calūnies of your capteyn Castalio.

The first proposition, God effectually worketh and bringeth to passe all thinges, according to the counsell of his own will.

2 This counsell doeth God execute in certen momētes of tyme: neuertheles the counsell it self is eternall, ād passeth before all thinges, not onely in tyme (as it that is before all tyme) but also in ordre. for otherwies the will of God should not be the principall and first reule of gods counsell, but rather the qualities of things foresene, and foreknownen, and mouing God to take this counsell, or that, should prescribe a reule to the will of God.

3 This counsell may not be seperated from the will of God, oneles of necessitie we spoile God of his Godhead.

4 This counsell is not put in moderation and in direction of chance, or fortune, but it hath an effectuall and working strength in all thinges, as Paul speaketh.

5 This strēgh ād efficacie is attributed to God working, but it is not said to be of God. therefore by this worde efficacie, or strength is not declared any nature and power giuen by God the creator to the thinges that be created, that they should do this or that, but thereby is vnderstand the power of God, which he hath in him self to do all thinges.

6 This vniuersall particle, all, in the wordes of Paul, can by no maner of exception, be restrainend but that God in that part, shall be iudged ydle, as Epicurus did falsely

fly affirme. And if we shall say that any thing is done, which God may not impede, the shall he be spoiled of his infinit power. So that the cōclusiō is sithece that God him selfe, euen as it hath pleased him, to determyn all things to com from eternitie, euen so he workth by his own power, that the same things come to passe in their tyme, as he willeth. Of these thigs not withstāding none of those blasphemies doth followe, werewith we be burdened: to wit, that God is the author of sinne: ether that he deliteth or willeth iniquitie: ether that sathan or men doing wickedly, do obey God: ether in so far as they do euil, that they do the thing that God will, and therefor are blameles. Let such blasphemies be far not onely from our mowthes, but also from our cogitations and thoghtes.

That none of these blasphemies necessarily may be concluded of oure doctryn, may thus be proued.

God putteth in execution the counsellles of his will by second causes and mid instrumentes, not as bound vnto them, as the Stoikes did affirme but, frely and potēly making, mouing, and directing them, as it pleaseh his wisdom.

Of those instrumētes there are two principall kin des. The one hath lief and mouing, the other be without lief, which rather be moued, by the force of others, then moue the selues. There be two sortes of those that haue lief, the one be iudued with reason and iudgement, the other be without reason and are onely caried by the blynd force of nature.

Those that be without lief, and those also that haue lief, but lack reason can nether be said to do well nor euil, but those that vse them as instrumentes may be said ether to do well or euil.

Those that haue lief endued with reason are ether Angelles or mē. The angelles be of two sortes, som good som bad. but as for men all by nature are euil: But by grace they are so seperated, that som are vtterly euil, som partly good: to witt, in so far as the Spirit of God hath sanctified them.

Such as in any action are moued by their own

inward motion, iustly may be said to work, and therefore in that kynd of instrumentes falleth the differēce of good and of euill workes, nether yet properly, in that respect may they be called instrumentes, but the causes efficiēt.

15 An euill action I call that which hath not the reueled will of God for the assurance and ēd, and by the cōtrarie, the work is good, when the worker looketh to obey gods expresse commandement.

16 These same althogh they be causes, in sō far as they work by their own proper motiō, yet are they in an other respect called instrumentes, in sō far as they are moued by an other. As when the hangman by the commandement of the magistrate killeth a man, or when by instigation of the deuil, mē hurt others, or whē at the commandement of any, we do ether good or euill to any mā.

17 In this kynd of actions, it is euident, that one work is attributed to two, to the one, as to him that worketh by an instrument, and to the other as to the worker by motion or commandement: such workers are instrumentes not simply as the hāmer or axe is in the hand of the smith or hewer, but they are such instrumentes, as also moue by their own inward motion.

18 And for this double respect, a double worke appereth sōm tymes to be done: In sōmuch that the one may be lawdable, and the other wicked. As if the magistrate shall committ an offender worthie of death to the executor of iustice. This worke is praise worthie of all good men. But if the lictor inflābed rather with enuie, auarice, or any other wicked affection, then looking to the commandement of the iudge, shall kill the same offender, most certen it is, that before God he can not auoid the cryme of murder.

19 Now let us applie these thīges to God, whose efficacie before we haue proued to worke in all thinges without exceptiō, ād so that by those thīges, which he hath made as by instrumentes, he exēcuteth in tyme what so euer he hath decreed frome eternitie.

20 What so euer God worketh is good: seing from him
who

who is infinitlie good, no euil thing can procede: but he worketh all thinges, therefor all thinges be good, inso far as they are done by God. And that difference of good and euil hath onely place in the instrumentes, ad in those of whom we haue spoken in the 14. proposition.

For if those instrumentes be good, and if their actions 21 look to the reueled will of God, they do well, and God also doth well by the. wherefor that work is alwaies good. as when the good angelles execute that which God comandeth, and holie men do follow God calling them.

Euil instrumentes (euill I say) not by creation but by 22 corruption, in so far as they work alwaies, they do euill, and therefor iustly do they incur the wrath of God. But inso far as God worketh by the, they ether by ignorance, or els against their purposes serue to the good work of God. But God him self, by what so euer instrumentes he worketh, worketh at all tymes well.

And so he worketh by those instrumentes that not one- 23 ly he permitteth and suffereth them to work, nether doth he onely moderate the euēt or chance: but also he raiseth them vp, he moueth, he directeth, and that which is most of all, he also createth, to the end that by them he shall work that, which he hath appointed. Which thinges God doth righteously and without any iniustice.

For whē the wicked man sinneth, ether against him self 24 ether against any wicked person, God without any sinne, doth, ad bringeth to passe, that the wicked man shall take vengeance vpon him self, or that euill men shall take vengeance vpon other wicked men, who haue deserued punishment. And this one and other work of God is most iust, and by such examples of his iudgementes, God erecteth and comforteth his afflicted.

How oft that euill men hurt good men, the wicked mē 25 sinne, ad in the end they suffer iust punishment: and yet by them, neuertheles doth God chasten, instruct and confirme his own: and by the manifest ennemies of his Church doth God make glorious his Church.

Yet can it not be said, that those euill instru- 26 mentes do obey God. For albeit that God worketh his

work by them, yet they so far as in them lieth, and as concerning their own counsell and will, do not the work of God, but their own work: for the which meritably they are punished. Albeit what so euer God worketh by the wicked is good, yet what so euer the wicked men work is euil.

27 Nether is the consequent good, God worketh all thinges, Ergo he worketh sinne, for the name of sinne is not but in the vicious and faultie qualitie, which is altogether in the instrument that worketh.

28 By reason of this corrupted qualitie, the work which in the self is one, som maner of way is double, and may be diuided: Insomuch that the one, that is the iust work of God, directly fighteth and repugneth against the vniust work of man.

29 God neuertheles far other waies worketh by his good instrumentes, the he doth by his euil instrumentes. for besides that by his good instrumentes he worketh his work, the good instrumentes also do their work, by that strength and efficacie, which the Lord ministereth vnto them. And God also worketh his work by them, and in them he worketh to will and to perfourme. but by the euil as by sathan and wicked men, in so far as they are not regenerated as oft as God doth execute the iust counselles and decrees of his eternall will, he declareth his own strength, and efficacie, in his work by them, which they do either ignorantly, or els against their purpose. And yet in so far as they worke, God worketh not in the, but he louseth the bridle to sathan: to whom by his iust iudgement he giueth them ouer, to be moued and possessed forward to all iniquitie, that they may be caried to perdition, euen by the instigation of the deuil and by their own propre will.

Thus haue you briefly the som of our doctrine in this mater, which if ye be able by manifest scriptures, or yet by good argumentes from the same deduced, to improve: he can wenot refuse to make satisfactiō, as the Church of Christ Iesus shall require of vs. But if that vniustly ye haue accused vs, and haue further imputed crueltie vpon

pon God, by reason that his iudgemētes most iust in them selues, are to your senses incomprehensible, thē can we not of conscience cease to require of you a greater modestie, ad also of the lawfull Magistrate an ordre to be takē that your malice ad venom may be repressed: assuring them, that if by tymes your interprises be not impeded that they shall shortly fele what confusion, ye haue of long fostered in your breastes. your poison is more pestilent, thē that of the papistrie was in the beginning. God for his mercies saik preferue his Church, and purge your heartes to his glorie.

Towching the secrete will of God, which so oft ye *Answer to* lay to our charge we shall after speak, as also how God will *the 7.* that all repent, and that all be saued. Before I haue declared, that this difference must we make betwext God and man, be he neuer so potēt, that God hath such power ouer his creatures, that he reuleth them at his pleasure: and is not a simple law giuer, which onely can deuise good lawes and giue commandement, that they may be kept, but can not, though he wold, frame the heartes of his subiectes to obedience. Such imperfection (I say) can we not admitt in our God, who doth ad hath done what so euer he will in *Psalm.* heaven and in earth. And so your similitude of the king *135* commanding, and of the poorest sclaue offending, halteth ad is imperfect. for God hath greater power ouer all creatures, yea euen ouer the king him self, thē the king hath ouer his sclaue. for the sclaue, when he hath offended, by som meanes he may escaip the kinges handes, and so the punishemēt of his lawes: But so can not the king, the handes of God. Consider the inequality betwext God and mā, I say, and then I trust your iudgemēt shall ether be reformed, or els ye cōstrained to deuise more solide reasōs.

I haue not learned in the scriptures to call the corruption of our nature, by the which we rebell against gods commandement power, but rather impotentie, and thraldome. But ceasing to contend or strue for termes, I wonder, what ye meā, by your conditional, which thus ye forme: otherwies that is, if we had no power to offend a-

gainst gods will we should all obserue the will of God, and be saued: and so do you conclude, there should be no reprobation, I will not commonly scoffe at you (as your foolishnes deserueth) but here I must say, that this your reason is no better then if I should affirme that there is no difference betwext fowles of the ayr, and the rest of the creatures of the earth, because that if all creatures had winges, and lyke agilitie, that then all creatures should flie aswell as the fowles, and so should there in that case be no difference. Your reason hath no greater strengthe: for it standeth onely vpon conditionalles whereof ye iustly can conclude nothing. Proue if ye can, that it was, and is the immutable counsell of God that all should be saued and the ye may proue that there shalbe none reprobate. But now we followe, as ye procede.

THE ADVERSARIE.

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twetic
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The se-
uenth argu-
ment.

As for the sentence of Paule: God willing to shew his wrathe, to make his power knowne suffered with long pacience, the res-
felles of wrath ordeined to damnation, &c. it is direct contrarie
to your error notwithstanding ye abuse it to maintein the same.
For seeing as Pauli saith, God suffered them with greate paciẽce,
he is sorie for them: if he be sorie, the hath he no pleasure in their
destruction: and that wherein he hath no pleasure, he willeth it not
and that w he willeth not, he doth not ordein it. Wherefor seeing
God suffered the with greate paciẽce to fall, he hath not ordeined
1 the to fall: y^e dispisest, saith S. Paule, y^e riches of gods goodnes and
paciẽce and long sufferance, not knowing that y^e kindnes of God lea-
deth the to repẽtance. behold here the cause why God suffered with
2 long pacience, is that we should repent and amend. If they had
ben absolutely ordeined to damnation afore the foundation of the
world, then God knew they should neuer repent, and amend. to
3 what purpose then suffered he them with long pacience? Not with-
standing this is plaine ynowgh, and conform to the word yet ye di-
spising what so euer is contrarie to your mynd, ye stick fast to the
literall sense of those wordes, ordeined to damnation, which wor-
des be spoken after the common maner of speaking, as they be
called after the common phrase of speech, ordeined to damnation,
whose end is damnation, we vse to say of a man that is cast to
be

be hanged, this man was born to be hanged, not with standing it was not his mothers mynd to beare him to be hanged. Such phrases haue we verrey many in the scriptures, as Exod. 11. Pharao harken'd not vnto you that many wonders may be done in the land of Egypt. forasmuch as the wonders done in Egypt were greuous to Pharao, he did not disobey the intent that mo wonders which were plagues should com vpon him, but this was the issue of his obstinat inobedienco. Exod. the XIX who so euer giueth his seld vnto Moloch, let him be slayn, because he hath geuen his seld vnto Moloch to defyle my Sanctuarie and to pollute my holie Name. The Israelites did not sacrifice their children to Moloch to defyle the lordes sanctuarie and to dishonor the Name of God, but to worship Moloch, not withstanding that was the issue and end of their sacrifice vnto Moloch, that the Lordes sanctuarie was defiled and his Name dishonored. Thereby Ieroboam made the two golden calues wherby he made Israel sinne to anger the Lord God of Israel. The cause why Ieroboam made the two golden calues and his intention was not to anger God: but he thought that if the people should go vp and do sacrifice in the howse of the Lorde at Ierusalem there heartes shulde return to Roboam King of Iuda wherfor he made two golden calues to make the people sacrifice at Bethel, wherupon followed the wrath of God. Of their siluer and gold haue they made them images to bring them selues to destruction, The Israelites made them images thinking thereby to be saued and not destroyed: yet their destruction followed thereof. Ieremie saith O my mother, alas that euer thou diddest beare me to be a brawler, and a rebuker of the hole land. Ieremies mother did not bear him to that intent, but yet this was the end. And in the new Testament, if any man hunger, lett him eat at home, that ye com not together to condēnation: the Corinthians came not together to the intent to purchesse thereby condemnation, but of their abuses in comming together followed their condemnation. By these places and many others, we may vnderstand the phrase of scriptures: That they be ordained to damnation whose end is condemnation, which they receaue not by the will of God, which wold all men to be saued, but as a iust reward for their sinnes. As the traitor which suffereth ought not to impute his death to the sentence which the

Exod. 11

None of these phrases be lyke if they be wayed.

Osee. 8

Ierem. 15

176 AGAINST THE ADVERS.

Jerem.
159

iudge iustly hath giuen against him, but to his own offence and treason, so when we for our sinnes be ordeined to punishment, we ought not to impute it to gods fore ordināce which is both good and full of mercie, but to our own offences. And seing (as S. Paul saith) God suffered them with greate patience, their damnation cometh not by the counsell and will of God, for which he is sorie as he saith by the prophete Ieremie. I haue bene sorie for the so long that I am werie, will ye say that God werieth him self, suffering and sorowing for them, whom he had reprobated afore the world: surelie I think that thoghe ye hitherto haue vnadvisedly said so, ye will from hence furthe say so no more, which God grāte in tyme that ye werie not the lord also with sorowing for you.

ANSWER.

As your cogitatiōs of God be grosse and carnall, so be your iudgements in this place of scripture deceuable and most erroneouse. Esteeme it no iniurie, that I affirm your cogitations of God to be carnall and grosse. For I can euidently proue, that som of you affirm and main- tein, that God hath eies, fete, handes, armes, and finally all proportion of man: that he slepeth and doth againe awake, that he forgetteth and after doth remember, that he is mutable, and doth in verie dede repent.

If these cogitations of the eternall God be not carnall: yea if they be not wicked, and deuclish, let the godly indifferent reader iudge,

Answer
to the
first.

In this your long gradation, which ye make vpon the wordes of Paule, ye cōclud contradiction to the holie Gost, and to the plaine wordes of the Apostle. For the Apostle meaneth and plainly speaketh: that albeit God doth long suffer and delay the iudgement of the reprobate yet cease they not to be vesselles of wrath, as they that are ordeined to perdition. But you conclude the cō- trarie affirming, that he hath not ordeined them to fal. And so because you conclude directly against the holie Gost, I can not cease to say, that your collectiō is erroneouse. But to giue an answer more full and large, in ex- amining the partes of your gradatiō, I will shew your er- ror and the cause thereof. first you say: seing God suffered them

them with greate paciēce, he is sorie for them. here I say in your first foundation lieth your error, and the cause thereof is, that altogether ye are ignorāt of gods nature, in whom nether falleth such sufferance, such paciēce, nor such sorow, as you grossly imagin. God is omnipotent, and is compelled to suffer nothing, which he hath not appointed in his eternall counsell, he is a Spirit, ād fre from all such passions, as creatures be subiect vnto. for in his eternall Godhead, there is nether pacience subiect to paine, nether yet sorowe annexed with angwishe and grief. But when such passions be attributed vnto God, it is for the weaknes of our vnderstanding, that the holie Gost doth subiect him self in langage, and tongue to our capacite.

*Painfull
passions
fall not in
God.*

Ye take libertie to your self in dyuers other phrases, to explaine them as you please, yea euen against the plaine scripture. And why will ye not permitt, that such phrases be so vnderstand, as nothing be iudged vpon gods Maiestie, which doth not aggre, with his godlie nature? ye do far abuse the mynd of the Apostle: for he doth not inferre as you foolishly and wickedly do, that becaus God did suffer with great pacience, therefor he was sorie, but saith, he did suffer the vesselles ordeined to destruction, that vpon the one sort his wrath and power, and vpon the other (that is, vpon the elect) the riches of his glorie might be knowen. This were sufficient to put silence to your folie. But yet som what to instruct the simple, I will som what trauale to make these wordes of the Apostle sensible and plane.

He had before concluded: that God wold haue mercie vpon whom he wold haue mercie, and whom it pleased him, those did he harden. As this sentence far surmounted mannes capacite, so might it engender som doubt es, in the heartes of the verey godlie. For they might haue reasoned if that God will finally destroy all the reprobate, to what purpose are they now permitted to triumphe, and to trooble the elect of God? In answer-

*The place
of Paul
explained.*

M.

There can
 ses why
 God suffer
 reth the
 wicked re-
 probate.

Exod. 14
 Isaiah. 37
 Daniel. 5.

ring to which doubt, the Apostle assigneth three reasons, why God with great patience, suffereth the vessels of wrath. To witt that his power, his wrath, and the riches of the glorie of his mercie more evidently may appere & be known. For if God should sodanly from the bellies of their mothers, take away the reprobate, or if he should in the beginning of their malice so break downe their pryde, that they could not procede against him, nether should his power appere so great, nether yet his wrathe so iust and so holie. But when he doth suffer them, as he did Pharao, from one mischief to procede to an other, often remouing his plagues, and so declaring him self easie to be entreated, euen vnto such tyme, as their malice and raige do carie them, as it were openly to dispyse God, and his power, when then, I say, in one moment God potentially doth ouer throwe the force & strength of his ennemies, as y he did of Pharao, Senacherib, Balsasar, and of others. then is his godlie power, and most iust wrathe more evidently known, then that he should ether haue repressed them in the beginning, ether yet haue taken them away, before their malice began to budde. For hereby doth he not onely admonish others of the certen destruction of all those that continue in crueltie, but also giueth to his Church most singulare comfort, letting them se that his prouidence, and power watcheth for them, euen when the raige of the ennemie appereth to deuore al. And so do they se what is gods mercie towards them. Further whe the elect aduisedlye do consider what be gods seuer iudgementes against the inobedient, and do consider how prone and redie they them selues be of nature to rebellio against God, except they were cōducted by his spirit, they com to a more liuelie feling of gods fre mercie & grace: by the which onely they are exempte from the rank and societie of the reprobate. Albeit that these endes & causes of gods long suffering, of the vessels of wrath, do not satisfie you, yet I doubt not but gods afflicted childre wil, and do take comfort of the same. you thus procede in
 your

your sophisticall Sorites . If he be sorie (say you) then hath he no pleasure in their destruction . And that where in he hath no pleasure he willeth it not, and that which he willeth not , he doth not ordein it . wherefor seing God suffereth them to fall with greate patience, he hath not ordeined them to fall .

Your foundation being fals , your hole building *Answer.* falleth by ſ own weight . Before ye procede any further, ye must proue, ſ God did suffer in the vesselles of wrath, that which he nether could nor might remedie, and therefore that he fell in greif and sorow, that his power was no greater and his wisdom no persiter . Wo be to your blasphemies, for they cōpell me to write, that which I gladly wold not .

I haue before said that God nether hath pleasure in *Answer to* destruction, nether yet that he will the death of the sinner *the 2. Q* absolutely , ſ is hauing none other respect , but to their 3. torment and pain onely . But albeit pryde and malice will not suffer you to grante , that God hath created all thinges for his own glorie : yet will not he be suppliante vnto you, that ye shall suffer him to vse his creatures , at his own good pleasure .

Where vpon these wordes of the Apostle: doest thou dyspse the riches of gods goodnes , not knowing that the kyndnes of God leadeth the to repentance , ye inferre, that the cause why God suffereth with long patience is that we should repent and amend . If you vnderstand that God suffered his elect, euen in the tyme of their blyndnes , yea and after their horrible falles and offenses with great lenitie and gentlenes, to the end that afterward they may repent , I do aggre with you . for so he did with Dauid , Manasses , Paule , and many others, who after their conuersion did not dyspse gods lenitie , but did magnifie and praise the same , as in all their confessions may be red . But if you vnderstand Pauls wordes so , that God hath none other end in that his long suffering, but that the reprobate shal repent

M. ii.

and amend their wickednes, because the holie Gost assigneth other causes (as before we haue declared) I must preferre his iudgement and sentence to yours. To your vnreuerent bolde and furious question, in which ye ask
Answer to to what purpose did God suffer them with lōg pacience,
the furious whom before he knew shoulde neuer repent nor amend,
question I can answer none other wies, then I haue done before,
of the ad- except that this I adde: that if ye be not contēt that gods
uersarie. iust wrath and greate power shall aswell be manifested,
 both in this world, and in the life to com, vpon the vesselles of wrath, as that his mercie, & the riches of his glorie shall be praised and extolled in the vesselles of mercie, that experience (which the common prouerbe calleth maistres to fooles) shall teach you, that it nothing profited the Gyantes, of whom the poetes do speak, to heap vp mountane vpon moūtane, of purpose to besiege Iupiter in the heauens. To vse the wordes of scripture, if be tymes ye cease not, so vnreuerently to questiō with God, you shall fele for euer, what torment is prepared, for such as with humilitie, can not be subiect to his iudgements incōprehēfible. for if ye shall constrein his Maiestie to giue you a reason, which ye may vnderstand and apprehend, what do you elles thē go aboute to spoile him of his Godhead?

We stick none other wies to the literall sense of
Answer to these former wordes of the Apostle then the rest of scri-
the. 4 ptures permitt and do teach vs. But how proper be your phrase and common maner of speaking, by the which ye labor to obscure the plaine wordes of y^e Apostle, we briefly shall examin. Ordeined to damnation (say you) after the common maner of speach, doth signifie no more, but whose end is damnation. To grant you som what, I wold know of you, who hath ordeined damnation, to be the ēd of the reprobate: I perceauē by your exemple, that ye dare not say, God: for thus ye say, we vse to say of a man, that is cast to be hanged, this mā was born to be hanged, notwithstanding that was not his mothers mynd to bear him to be hanged.

Besides

Besides the foolishhe rudenes of this exemple, I wonder at your madnes, that you can neuer make difference betwext God and earthly creatures. Dare you say, that God hath no greater power, nor foreknowledge in directing and appointing his creatures to their endes, then the mother hath to direct, forsee, and appoint the end of her child? after that she hath born him, she knoweth not what shalbe his naturall inclination: althogh she instruct and correct him, yet can she not bow ad expell his crooked nature: when he is absent from her presence, she seeth not his conuersation. If he be deprehended in theft or murder: and so cast to be hanged, she can not (althogh she wold) delyuer him from the handes of the iudge. But is there any of these imperfections in God? Consider yet, and let reason at length put silence vnto your foolishness.

Where of the wordes of Moises, of Hoseas, Ieremie, and Paul, ad of the fact of Ieroboam, ye go about to proue, that phraise in that sense, w ye adduce, to be common in scriptures. I, am in doubt whether that first I shall lamēt yō blynd ignorāce, or abhorre & detest yō abhominable lies, & horrible prophanatiō of gods most holie worde.

*Answer
to the 5.
C. 6*

It is impossible y ignorāce hath so blynded you all, y none of you cā se y diuersitie betwext thos manner of speeches: God hath suffered y vesselles of wrath ordeined to destruction, & these, Pharaο shall not heare you, y many wōders may be wrought, &c. Giue not of thy sede to be offered to Moloch, &c. I will set my face agāst such a mā, & I will rout him out, frōm the midst of his people, because that he hath giuen of his sede to Moloch, that he might defyle my Sanctuarie, & prophain my holie Name. And so furth of all the rest, for onelie the place of the Apostle after the english phraise and speech may be rightly translated, to condemnation, I appeal to thy conscience thou manifest corruptor of gods scriptures, if in all the places, by the alledged there be not this particle, Vt, which is a causal, and not the preposition, In, which is in the wordes of. S. Paul. And hath malice so bereft the of knowledge

*Exod. 11
Leuit. 18
C. 20*

*The anabaptistes
do plainly
corrupt y
scriptures
of God.*

that thou canst make no difference, betwext those two dictions or wordes. The Lord of his mercie preferue his Church frō so bolde & so deceatfull teachers. If altogether thou haddest bene ignorant, with sorow of heart, I could haue lamēted thy foolishnes: but pererauing ŷ of set purpose and malice, willingly to corrupt gods plaine scriptures, that thou may blynd the more easely, the eies of the simple, with grief, ad dolor, I say, that better it had bene for the, neuer to haue bene born, thē thus obstinately to fight agaīst gods plaine trueth. And that in such furie, that where from the scriptures, thou canst haue none assurance for thy error, yet so thou darēst wrest them, ŷ they may seme to serue thy purpose. Where so euer thou cāst wrest any place, that it may be translated by this englishe, To, there thou ashamest not to affirm, ŷ it is the self same phrase, with this of S. Paule, vesselies of wrathe prepared or ordeined to destruction. This is sufficient to shew to the learned, yea euen to such, as do but vnderstand the first principles of their grammer, thy infidelitie ad craftie deceat, in this mater. But because such as vnderstand nothing in the latin tongue, can not hastily espie thy craft, I will trauale to make it so sensible as I can.

If I should say, I am appointed to death, to fele the

punishment of sinne, and so to make sinne to cease: will thou therefor say, that this particle, To, in the former place, where I say I am appointed to death, and in the second place where I say, to fele the punishment of sinne, and to make sinne to cease, are all one phrase, and ought a like to be resolved: I suppose thou wilt not. for in the first place, it cā be none other wies resolved but thus, I am appointed to death that is, I must nedes die: but in the second place, two causes of death be assigned: for where I say, to fele the punishment of sinne, I vnderstand, that one cause of death is, that I and all mē may fele, how horrible is sinne before God: and in this last I vnderstād that death so putterh an ēd to sinne, that after it may not trooble the elect of God. The phrase of S. Paule is much more diffe-

rent from all that thou adducest, then be these phrases before alledged, one different frome an other. for where he saith, vessels of wrath ordeined to destruction, he signifieth the final end of the vessels of wrath, to be ordeined, and before determined in gods eternall counsell. And in all these places: to prouoke the Lord, to anger, to defyle my Sanctuarie, to kyndle gods wrath against Israel: to make Israel sinne, and such like, are their actions signified to be the causes of gods anger, gods wrath, *Jerem. 15* and why he reputed his Sanctuarie polluted. Thus thy frowardnes causeth me to trooble the simple reader. The place of Ieremie thou maliciously doest peruerter, for it cā be in nowies so trāslated. But what tōgue so euer thou doest follow thou must say wo be to me, O my mother that thus hast born me, a man that am a brawler, and a man of contention in the hole land

The place of Paule, 1. Cor. 11. serueth nothing for thy purpose. for albeit there be a preposition, ad, which truly may be translated, To, yet that speech is far differente, from the former speech of the Apostle for where he saith: Eat at home that ye come not together to condemnation, he doth admonish them of the danger, which they know not, w^{ch} was that such inordinat, and riotouse banqueting ioy ned with the cōtēpt of the poore, without repentance must bring condemnation. if thou list replie & alledge that thou stickest not somuch to the termes, as to the mater. for in all these former speeches, man pretended one thing but an other thing ensued. What cāst thou thereof conclude? but that gods purpose, sentence, and mynd, is not subiect to mannes purpose and intention. True it is, that nether Pharaο did resist Moises of purpose to be plagued, nether did Ieroboam erect the calues that Israel should be destroyed, but yet becaus God had so before pronounced ineuitably plagues and destruction did follow their inobedience. If hereof ye will conclude, as ye seme to do, that those whose end is condemnation, receaue not that by y^e will of God, because ye cōclude

Answer to the. 6

M. iiii.

*Answer to
the 8.*

that which neither ye haue proued, neither yet go about in this place to proue, I will not trouble my self, with answering for this present. But whē ye shal go about to proue that God will all men to be saued (as ye affirme I hope by gods grace, to answer sufficiently. For as we doubt not but gods iudgemētes are holie, and most iust, so we know that the conscience of the wicked shall fele in them selues, and no where elles, the causes of their condemnation. Neither yet did any of vs euer hold, beleue or affirme, that any reprobate, shall haue that libertie in the hell to quarell with God, of the secrete causes of his condemnation: for the bookes shall be opened, and the secretes of all heartes shall be reueled.

To the 9.

To the suffering, patience, and sorowing of God, I haue before answered, in the beginning of this your last confused gradation, and so I will not trouble the reader, with the repetition of the same. The wordes of Ieremie which ye alledge, can haue no such sentence, as ye do gather: for he doeth not speak of any passion, that was in God, as touching his eternall Godhead: but onely doeth appeall to the conscience of the people, how oft God had not onely rebuked, but also from time to time corrected them, cuer calling them to repēance, and suspēding their last punishment, howbeit that they continually from euil fell backward vnto worse. And so at length was God wearie oftener to repent: that is to say, at once he wold powre furth his iust végeāce, which before so oft he had threatened. Let the first chapter of Isaiah be commentarie to this place, and I trust the sentence shall be plaine. For there he affirmeth, that in that people there was no hole part, that is all order and policie was almost confounded, Ierusalem was in a maner left desolate, by the manifest plagues which had apprehended it. but yet there was no trew conuersion vnto God. And here he saith, thou hast left me (saith the Lord) and I haue therefor lifted vp myn hād vpon the, and haue scattered the. I am werie in repenting, that is, that I haue spared the so long. I shall scatter them with the fan, euen vnto the gates of the earth (that is to the
utter.

*The first
chap. of I-
saiah de-
clareth the
place of Ie-
remie w-
rested by
the aduer-
saries.*

Ierem. 15.

uttermost parte) I haue made my people desolate; and I haue destroyed them: neuertheles they haue not turned from their waies. I trust y^e euerie reasonable man will consider, y^e those wordes be rather spoken, to admonish the people, how God by all meanes had prouoked them to repentance, then to declare vnto vs, what nature or passions God hath in him self, as ye do. For so appereth in this your question. Will ye say, that God werieth him self suffering and sorrowing for them, whom he had reprobated before the world? Surely I think, that though ye hitherto haue vnaduisedly said so, ye will from hence furth say so no more. And so ye end this portion with a prayer. To the which we answer in few wordes, that albeit we will not take vpon vs, to define, what after this shal your cogitations be, yet will we not cease to pray to God, that your heartes beīg humbled with greater reuerence, ye may not onely think, but also speak of gods hie Maiestie, of his iudgements most holie, most iust, and vterlie in this life incomprehensible to our dull senses. But now we go forward to that which foloweth.

THE ADVERSARIE.

Now must we declare the saying of S. Luke so many as were ordeined vnto life did beleue, where we must vnderstand, that as they that will not obey the trueth, are called in the scriptures ordeined to damnation, as is sufficiently proued before, so they which willingly receaue the trueth, and coople the word with faith, working by charitie are called, ordeined to life. Where ye do replie so: predestination is without any condition, I grant predestination to liue, is the verie fre gif of God, without any condition. Not withstanding, we can not com to life, but by the way which leadeth vnto life. As he which receaued the one talent of his master, receaued it of a fre gifte without his deseruing, but because he did not walk in the way appointed by his master, his talent was taken from him againe. And as afore by the fre benefit of his master he was chosen vnto life, so now because he did not walk in the way, which leadeth vnto life he is ordeined to damnation. The prodigall sonne is receaued of his father, not for his deseruing, but of the fre goodnes and beneuolence of his father, yet is it required of him, that he walk hereafter as an obedient

The 25th section.

The eight argument

1

2

3

4

- sonne which if he did not, the latter fall should be worse then the first : Predestination therefor is the mere gifte of God , afore the
 5 foundation of the world, at the which time nothing could be com-
 manded vnto vs, yea afore we either haue faith, or els by hearing
 of the worde we may haue faith, no spiritual comandemēt is giue
 vs but whē by hearing we may receiue faith thē is the way of sal-
 uatio opened vnto vs, in w^{ch} we must walk, if we wilbe saved. And
 yet foloweth it not , we must walk in the way which leadeth
 vnto saluation , Ergo for walking the way of saluation, we are
 6 chosen and accepted . for S. Paul saith, I am guiltie to my selfe in
 nothing , but therefor I am not iustified . If a learned Phisician
 seing one in danger of death , whom he can and may helpe, offe-
 reth Phisick to the pacient, able to restore him to his healthe, and
 therewith prescribed the pacient a diet, now that the phisicion gi-
 ueth phisick to the pacient, it cometh onely of his owne goodnes,
 But if the pacient do not order him self according to the prescript
 of the Phisition, the phisick shall not help him . And thoghe he
 obserue good di et, yet ought he not to repute the receauing of his
 healthe to him self, but to the Phisicion . for thogh it lieth in the
 patientes power to hinder his healthe, yet it is not in his power to
 giue him selfe healthe . So Christ our Phisition offereth healthfull
 phisick to vs all, and therewith prescribeth our diet, which if we
 do not obserue the Phisick shall not auale vs . And thoghe we ob-
 serue it, yet ought we not to attribute our healthe to our selues : but
 to the liberalitie of our Phisition Christ, which of his mere mer-
 cie hath made vs hole, wherefor to return to our argument , they
 are ordeined vnto life so many as will gladly walk in the way
 which leadeth vnto life, that is true obedience, and they do bele-
 ue as S. Luke saith .

A N S W E R.

The place of saint Luke which ye studie to corrupt,
 The place is written in the 13 . chapter of the Actes of the Apostles.
 of S. Luke The light whereof is so clere, that you be neuer able to ob-
 in the 4 - scure the same. And therefor I will not spend much tyme
 Actes. 13. in cōfutation of your vanitie. for the simple trueth of the
 chap. historie shall disclose the same. Paule comming to Antio-
 che in Pisidia did vpo the Sabbath eter in to the Sinagoge
 of the Iewes, ad therein preached a sermō most profound,
 most effectuaill, and most comfortable . In the which

by plaine scriptures he proued that the same Iesus which was crucified at Ierusalem, was the Messias promised, and the onely Sauior of the world. At which doctrine many of the Iewes being offended, and yet som embrasing the same, Paule the next Sabbath preached to the hole multitude of the Iewes and Gentiles assembled together: But when plaine contradiction was made by the Iewes, who did blaspheme Christ Iesus, Paule and Barnabas taking boldnes said to the Iewes: first it behoued to speake to you the word of God, but becaus ye reiect it, and iudge your selues vnworthie of the life euerlastig, behold we are turned vnto the Gentiles. for so hath the Lord commanded vs. At which wordes the Gentiles reioysed, and glorified the word of the Lord, and did beleue (saith the text) so many as were ordeined to the life euerlastig. Who is he so blynd that doeth not se, that in these wordes the holie Gost assigneth the plaine cause, why some do beleue, and others do blaspheme, and remaine vnfaithfull? The cause why som beleue is, becaus they are ordeined to the life euerlasting, as they that are the shepe of Christ Iesus: therefor they heare, and beleue his voice, the others as they are left in the power of the deuill (as they that are neuer giuen to Christ, to the ed, that they may receaue life) remaine in blyndnes, and so by contradiction and blasphemies, declare them selues, whose children and generation they are. None of vs do, nor yet euer did deny, but that the elect of God do willingly receaue and obey the trueth, and that the spirit of God so worketh in their heartes, that not onely they beleue, but that also they are made frutefull, yea and that frome iustice, they procede to iustice. But as the hole praise of this we giue to God, arrogatig no part of it to our selues, so we constantly affirme that nether faith, neither workes, neither yet any qualitie that is, or that God saw, to be in vs, is the caus of our predestination or electio to life euerlasting, as before we haue sufficiently proued.

Ye are so inconstat, now granting predestination to
 be the fre and mere gift of God, without any condition of
 our workes: and immediatly after ascribing it to our obe-

Iohn .10.

To the 2.

dience and walking in the way, that leadeth to life. In this your inconstancie, say, I can not tell how to handle you. One thing I see, to my great comfort, that the glorie of Christ Iesus, is so manifest, and the power of his trueth so inuincible, that he will reigne, in the midst of his enemies. The deuilles them selues must acknowledge and openly confesse, that he is Lord, and the onely Son of the liuing father: and the aduersaries of his trueth, euen when they fight most outrageously against the same, are cōpelled, to giue testimonie to it, as you do here in diuers places: as whē ye say, it foloweth not, y^e because we must walke in y^e way, that leadeth to life, that therefor, for walking in the way of saluation, we are chosen (and as you write) accepted. But because (I say) that your inconstancie doeth streight carie you to denial of this, I cā the les credit, that this be a trew confession proceeding from an vnfeined heart: but rather that it is the mightie power of the veritie, which (will ye nill ye) compelleth your mowthes, to giue witnessing vpon her part, against your selues. God grant I may be deceaued, in this my iudgement. for him I take to record, that I am no otherwies ennemie to any of you, then in so far, as ye declare your selues manifest enemies to y^e fre grace of God, ād to the glorie of y^e eternal Sōne of y^e eternal father of Christ Iesus our Lord ād onely Sauour. Becaus there is nothing in this your last part, w^{ch} I haue not before at large declared in diuerse places, I wil onely note those thīges in the w^{ch} we do not aggre with you. First we vse not to call predestinatiō the fre gift of God, but we call it the eternall and immutable counsell of God, in which he hath purposed to choose to lief euerlasting, such as pleased his wisdom in Christ Iesus his Son.

Secondly we say, that ye are neuer able to proue by the parable of the talentes, that any reprobate was chosen in Christ, to life euerlasting.

Thirdly that we fynd neither contract neither condition betwext the louing Father, and the prodigall son in his admission to his former dignitie, neither do we so vnderstand the parable, as that the said son newly receaued

To the 3

To the 4

ued to mercie, wold after, of stubbornes, vnthākfully depart from his father. But rather we think, that as he had felt what miserie he susteined, by folowing his own counselles, he wold in tymes comming with all diligence attend the counselles of his father.

Your mynd is dark to vs and your writing obscure, where that ye say before we haue faith, or by hearing of the worde, can haue faith, no spirituall commandment is giuen vnto vs. and also the wordes of saint Paule, appere not to be well applied: for there he entreateth no thing of election, but onely affirmeth, that in the dispensation of that ministerie committed to his charge, he knew him self gilty in nothing &c. but because these be of small importance, I onely put you in remembrance of them.

Last your similitude betwext your Phisitio offering medicin, and prescribing diet to the patient, who may receaue and kepe it, at his pleasure, and so recouer healthe, and preferue his life, or els reiect and break it, and so procure his own destruction: and betwext Christ Iesus who (say you) being our Phisitio, offereth healthfull phisike vnto vs all, and therewith prescribeth our diett, which if we do not obserue, the phisike shall not auale vs &c. This similitude in one respect doeth altogether mislyke vs. For it taketh from our soueraign Lord, his chief glorie and honor. for in no wies can we abyde, that his mightie power, and operation, by his holie spirit, shalbe compared to the power of any creature. We say not, we teach not, nor beleue not, that Christ Iesus doeth onely offer medicin, and prescribe a diet, as a common Phisitio, leauing the vsing and obseruation of it, to our will and power. But we affirme that in the heartes of his elect, he worketh faith, he openeth their eies, he cureth their leprosie, he remoueth, and ouercometh their inobedience, yea by violence he pulleth the furth of the bondage of Sathan, and so sanctifieth them by the power of his holie Spirit, that they abyde in his veritie, according as he hath praied for them, and so continue they vessels of his glorie, for euer. And herein we disset frō you as afterward more plainly shal appere

in discussing of this which you thus terme.

THE ADVERSARIE.

The second error of the careles by necessitie.

The 26 section. *The elect thogh they sinne greuously, yet are they neuer out of the fauor and electio of God, neither cā they by any meanes finally perishe. So that Adam when he transgressed, and Dauid committing adulterie and homicide were fauored euen then and beloued*

of God, and neuer out of election nether could they be. Againe the answer to reprobate as Saul and Iudas were neuer in the fauor and election the 27. Se of God, neither could they nor none other reprobate attein vnto
saluation.

A N S W E R.

The trueth of this proposition doeth nothing excuse your malice, and hatred: for albeit there be no sentēce in it contained, w^{ch} being rightly vnderstād, is not agreeable to gods worde, yet of what purpose and mynd ye haue gathered these sentences, leauing those that should explaine the same, it easely may appere, by that vennom which ye spew furth against vs, to make vs odious to all the world as here foloweth.

THE ADVERSARIE.

The confutation of the second error.

The 27 section. *Here you se, how they deuide all men into two sortes, one elected or chosen which by no meanes can perishe, and the other reiected or reprobate before the world, so that by no meanes, can they be saued. What can the deuill wishe his membres to teach more for the aduancement of his kingdom, then this? What can be inuented to prouoke men to liue a careles, and libertyne life, more then if they be perswaded that neither well doing auaieth or pleaseth God nor euill doing doeth hinder vnto saluatiō. this is as much as if one should counsell the pacient to refuse all healthfull Phisick and good diet and so wilfully to be the occasion of his own death. for if they be (say they) of the elect sorte, thogh they do commit theft, fornicatiō, adulterie, murther or any other sinne, yet be they still so beloued and fauored of God, that they can not finally perish. And if they be of the reprobate sorte (say they) neither repētance, amendement of life, absteyning from euill, neither fasting praiere Almes nor other good dede can auale. for they be so hated of God before the world, that by no meanes they can obtēin his fauor, but of mere necessitie, do what they can they must perish, seing it is so saith the naturall mā. let vs set the cock on hope and let the world syde, let vs eate and drinke, for to morow shall we die. so the pro*

ple sit downe to eat and drink, and then ryse vp to play, why ma
 sters haue ye no conscience thus to cause the people of God to sinne,
 se ye not how ye be led with the same spirit that Balaam was led
 withall when he counsell'd to giue occasion of sinne to the people, I
 know ye wil answer, that I mean not so. Mean what ye list, and
 do what ye can, yet this is the issue and frute of your doctri-
 ne, and who so euer is thus corrupt by you, without he repent he
 shall die the death, but God shall require his blood of your hāds.
 Marke well your disciples how many of them endeouore thē selues
 to bring furth the frutes of repentance, how many of thē seke for
 power to crucifie the flesh with the lusts and cōcupiscence thereof.
 How many of thē cā we perceaue by their conuersatiō, that they
 haue cast of the old mā, ād put on the new mā, walking sincerely
 in their vocation ād the true feare of God. but if they accustom to
 frequent your congregations, as the papistes do the masse, thē be
 they faithfull brethren, I hold my peace, of that ye vse to haue res-
 pect of persons preferring the welthie, which if they be liberal, tho-
 ghe they be drowned in many vices, you vse to help vp such sores
 with this saying: There is none during this life that cā be knowē
 to be in the electiō, be he neuer so vertuous, nor any owt of the e-
 lectiō be he neuer so vnrightheous, after this maner ye do heull thē
 vp, so that they nede not to indeuor them selues to bring furth the
 frutes of liuelie faith, for the surest tokē of their electiō they think
 to be, that they be of your congregation. but Christ saieth in that
 shall al mē know that ye are my disciples if you do what so euer I
 cōmād you, ād againe ye shal know thē by their frutes. for a good
 mā owt of ŷ treasure of his heart bringeth furth good things yet
 ye say no mā cā be knowē to be either in the electiō or owt of the
 electiō during this life, and for prooffe hereof ye alledge the say-
 ing of Paul, the deuil doeth transforme him self into an Angel of
 light. to which I breisly answer, that God doeth neuer trāsforme
 hī self into an Angell of darknes, wherefor so long as ye walk in
 darknes ye be not of God. But thus ye take the most shameful mē
 by the hād flatterīg thē, so that they cā not return frō their wicked-
 nes whereby it appereth, that ye be not sent frō God. for ye by your
 doctrine giue occasiō to the people to sinne. And the Lord saieth, if
 they had bene in my cōsell they had turned my people, from their
 euill waies ād wicked imaginations, but such lippes, such letuce,
 such disciples, such masters. of your chief Apollos be persecutors

- on who the blood of Seruetus crieth a vengeāce. so doeth the blood of others mo whom I could name. but forasmuch as God hath partly alredie reuenged their blood and serued som of their persecuters, with the same measure where with they measured to others, I will make no mention of them at this tyme. And to declare their wickednes; not to haue proceeded of ignorance and humane infirmitie but of indured malice, they haue for a perpetuall memorie of their crueltie sett furth bookes affirming it to be lawfull to persecute, and put to death such as dissent from them in controuerſies of religiō, whome they cal blasphemers of God. notwithstanding they, afore they came to autoritie, they were of another iudgement, and did bothe say and write, that no man ought to be persecuted for his consciences sake. but now they are not onely becom persecuters, but also they haue giuen, as far as lieth in them, the sword into the handes of bloodie tyrantes. Be these I
- 8 pray you the shepe whom Christ sent furth in the middest of wolues? can the shepe persecute the wolf? doth Abel kill Cayn? doeth David (thogh he might) kill Saul? shortly doeth he, which is born of the spirit kill him which is born after the fleshe? Mark how ye be fallen in to most abhominable tyranny, and yet ye se it not.
- 9 Thus I am constrained euen of conscience to write. That if it shal please God to awake you owt of your dreā, that ye may perceauē how one error haeth drowned you in mo errors, and hath brought you to a sleping securitie, that when ye walk euē after the lustes of your heartes thirsting after blood and persecuting poore men for their conscience sake, ye be blynded, and se not your selues, but say tushe, we be predestinat what so euer we do, we are certē we cā not fall owt of gods fauor. Awake therefor and looke what dāger ye be in, and how by your poisoned doctrine ye infect the people of God, and draw them to a secure, ydle, and careles life.

A N S W E R.

The crimes laid to our charge in this mater be haynous. For first we are accused that we prouoke men to a careles ād libertine life. So that by vs the people do nothing, but eate and drink and ryse vp to play.

That we haue no conscience. but being led with the spirit of Balaam giue occasion of sinne to the people.

That none other frute doeth ensue our doctrine,
but

but libertie to sinne, for our disciples are cruel murderers, subiect to all iniquitie, respecting persones, and flattering sinners.

And last, y by our poisoned docttrine, we infect the people, and bring the to a secure, ydle, and careles life.

Because I wil omit no notable part of your booke to ouerslippe without some reasonable answer, I wil followe youre ordre, althogh it be coufused. If you be able by plaine scriptures, to proue a thirde sort of me, which nether be elect, nether yet reprobate, then shal we learne of you, other wise to deuide. But if God by his first voice pronounced in this mater, made mencio but of two sedes. and if Christ Iesus whe he shal come shall set one army on the right hand, and an other vpon the left hand, without mencion made of anie third sort of men, we can not repent, nor yet call back the trueth of our doctrine, albeit that ye in despite and furie cry.

What can the deuil wishe his membres to teach more for the advancement of his kingdome then this? what can be inuented more to prouoke men to liue a careles and libertine life, more then if they be perswaded that nether wel doing auaieth or pleaseth God, nor euil doing hindreth vn to saluation. and so forthe ye procede in youre first accusation.

Before I haue required, and yet againe do require of Gods faithfull lieutenants in earth, I meane of lawfull Magistrates, who rule in gods feare, whome ye vtterly studie to abolish, and depriue, of them I saie, I haue required iustice to be ministred betwext vs, and you, without respect of persones.

Let the heauen and earth (if men wil not) yea let God and his holie Angelles, in whose presence we walke, beare recorde and witnes how vniustely and maliciously ye accuse vs, that we prouoke the people to a careles & libertine life. If euer it can be proued, by our doctrine, or writing, that we affirme, that there is no difference betwext vertue and vice, that the one nether pleaseth God, nether yet the otherd oeth displease him,

let vs without mercie die the death. But and if the hole scope of oure doctrine tend to the contrarie, yea if our liues & conuersacion (how so euer the deuill doeth blynde your eyes) be such, as they onely may conuict your blasphemie. And last, if the order of that citie where this doctrine is taught, be such in punishment of iniquitie, and that without respect of person, that the like iustice hath neuer bene executed against open offenders sithence the daies of the Apostles, in any christian comen welth. Then can we not cease to desire that this your former blasphemie may be reuenged vpon your owne heades.

We do not denie but this is one part of our doctrine, that as Gods counsel is immutable, so is his election sure and stable, insomuche that the elect can not finally be reprobated, nether yet that the reprobate can euer become elect nomore then the wheat can become darnell or darnel become wheat, but do we adde no more then this? do we teache men to set cock on hoope, and so to let the worlde slide as scoffingly ye write? or do we not rather continually affirme, that as God of his great mercie, hath called vs to the dignitie of his children, so hath he sanctified vs, and appointed vs, to walk in purenesse and holines all the daies of our life, that we shall continually fight against the lustes and inordinat affections, that remaine in this our corrupt nature, that if we finde not the spirit of Christ working in vs that then we can neuer be assured of our election? for the conscience of all such as with our bridle folowe iniquitie, can neuer be assured of Gods present fauour during the time that they delite in sinne, finally none of your anahaptistical sort, require greater obediēce to be giuen vnto God, and vnto his lawe, then we do, except that ye put your scollers in vaine esperance, that by the power of their owne free wil, they may at length come to such perfection as no sinne shall stire in them. But we by the contrarie attributing all to the free grace of

The doctrine of those that defend Gods eternall Predestination.

God do affirme that continually in this life, we must confesse, that sinne so remaineth in vs, that except that God, for Christ Iesus sake did pardon the same, his wrath iustly shoulde be kindled against vs. Let all our writings and the hole some of our doctrine beare recorde whether thus we teache or not. And are not the liues and honest conuersation of many thousands (we praise God of his great mercie) professing the same doctrine, able to conuince your malicious impudencie. how many haue left their countries possessions and lands, and for libertie of their conscience onely, do liue a sober and contentible liue: how many haue giue, & daily do giue their liues, & blood, for the testimonie of Christes truth, and for that they wil not defile them selues with idolatrie.

And yet thou ashest not to ask how many of the can weperceiue by their conuersacion, that they haue cast of the olde man, and put on the new man walking sincerely in their vocation. shal not the great multitude of Christes deare martyres, of late in England (thou wilt not say, that they were all anabaptistes) the long pacience of our bretheren in France, and that cruel persecution of late risen in Italy, Naples, and Spaine for Christes truth onely, put thy venemous tongue to silence?

If I shoulde demande of thee which of the two did moſte mortifie the flesh, he that for conscience sake leaueth countrie friends, riches and honours, or he that to gape for worldly promotions, or yet for any other purpose doeth couer him self with Esaus clothes (I vse your owne termes) and so denying what he is, wil sweare, if nede be, that he is not Iakob, which of these two I say, doest thou think to haue come nerest to the forsaking of him self? Or yet a nother, whither doth he walke most sincerely in his vocation, that liuing vpon his iust labors is redy to communicate, according to his habilitie to the necessitie of his poor bretheren: or he who loitring in one place or trot-

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ting from countrie to countrie wolde haue all things in common contrary to the ordre of nature and policie: or yet the third, which of the two, doeth most crucifie the lustes and concupiscences of the flesh, he that laieth downe his necke euen vnder the axe of a cruell and vniust Magistrate, and that also when he suffereth vnrighteously: or he that wolde abolish and destroye the good ordinance of God, all lawfull Magistrates and distinction in policies. That you be the one, and we be the other of these two sortes of men it is euident ynough. And vpon whome the crime cleaueth and iustely may be laied, further examination shal declare. Nowe come I to the ordre of that Citie, in the which this doctrine is taught, receiued, and maintained. What maketh y^e poore citie of Geneva, poore I say, in mans eyes, but riche before God, by the plentifull aboundance of his heauenlie graces, what maketh it, I say, so odious to the carnal mē of this worlde: assuredly not this doctrine, where with ye charge vs. for that coulde wel please the carnal mā, to let him liue at his pleasure, without all punishment. Is it not the iust rigor of iustice, and the seueritie of discipline executed therein, in such sort, that no manifest offender, where so euer he hath committed his offence, doeth there escaip punishment? Is not this it, that so doeth offend, not onely the licencious of the worlde: but euen you dissembling hypocrites, can not abide, that the sworde of Gods vengeance shal strike the murtherer, the blasphemmer, and such others, as God by his worde commandeth to die. not so by y^e iudgementes, he must liue, he may repent. And those comon welthes, do ye highlie praise, where men may liue as thei list, be subiect to no lawe nor ordre, yea where y^e drunkard and such others abominable persons are permitted, to liue quietly & finde fauor to escape punishment & shame. But because in y^e stretes of Geneva dare no notable malefactor more shew his face (all praise and glorie be vnto God) then dare the owle in the

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in the bright sunne therefor is it hated. Therefore it is called blood thirstie, and thus blasphemously traduced, as after ye write.

Thou saiest y amongest vs there is respect of persōs, That we preferre the welthie, which if they be liberal, although they be drowned in many vices, yet we vse to heale vp their sores, &c. To the 4

I am assured y thy owne conscience doeth conuict thee of a malicious lie, in thus writing. for thou canst not be ignorant, what the citie of Geneua hathe of late yeres suiteined, for rooting out those pestilent persons, who labored to destroy the Lords vineyard planted in the same. And what was y cause, y so they were coniuired against the libertie of Christes Euangil. The hated wilt thou and they say, which they did beare a gainst strangears. I answer, but no mo strangears were then in Geneua then were before, when y chief captaines of that faction were most earnest professors of the Euangile (in mouth I meane). And in verie dede, if they wolde haue labored, to haue expelled the strangears, they had bene enemies to their owne comoditie. for by the multitude of strāgears, their comon welth doth flourish, and none did receaue such benefite of strāgears, as those that required Christes doctrine to be ouerthrowen.

They were papistes (thou wilt say) and therefore hated y religion. I answere in their defence, y in mouth and external profession they were not, but alwaies they protested, y they wolde neuer reuolt to papistrie again. But in few words, I wil open the cause of their conspiracie. Thei were corrupt in manners, filthie of life, peruersers of iustice, and such finally, as by whome, the blessed worde of God, was slandered and euil spoken by. The preachers called for reformaciō of manners. They boldly and sharply rebuked, euen those that were in highest auctoritie. One of y chiefest of y band was excommunicated, and so did remaine mo yeres then one. The consistoire called for iustice to be executed, and for pe-

Geneua was so vexed because they would not suffer sin unpunished.

nalties to be apointed. for the inobedient & open contēners. But no thing could preuaile, the multitude of the wicked was so great, y in votes and voices they did preuaile. And so was y iniquitie of y wicked maīteined for a lōg ceāson. Which beig considered, y godlie aswel y were natiue borne, as also the strāgers, consulted vpon the next & surest remedie, and that after that not onely the moſte parte of strangers were determined to depart, but y also, y faithfull ſeruant of Chriſt Ieſus, had in publike ſermō cōmended his flock, with the weping eyes of many to the protection, and prouidence of God, and had publikely pronōūced, y he wolde be no miniſter in y church where vice could not be puniſhed, according to gods worde, where the wicked ſhoulde tryuphe and make lawes at their pleaſure. After this conſultacion it was concluded, that a reſonable nombre of ſtrangers whoſe fidelitie & honeſt conuerſacion had long bene tried and wel knownen, ſhoulde be made burgeſſes, and free to haue voice in counſell, & in making ciuil ſtatutes. which being vnderſtand the wicked began more manifeſtly to vtter thē ſelues, they opponed thē ſelues to the Magiſtrates, they plainely denied y any ſtrangers ſhoulde be free, they appeled to the greater counſell, w being gathered, did iuſtifie the decree of the Sindiques (ſo be the chief magiſtrates called). Shortly after did y hole vennom burſt out: for after feaſting, and banqueting of all ſortes of villanes, was the conſpiracie concluded and put in execution. for with one conſent they inuade vpon the night one of the chief Magiſtrates, they cried victoīre, and triumphe. but God ſodanly reſpreſſed that furie, ſo aſſiſting with out the arme of mā his ſeruant and lieutenant for that time appointed, in that citie, that fiſt he recouered the enſigne of his iuſt and lawfull office againe, & there after ſo put to flight, that rebellious and great multitude, that ſome being apprehended and cōmitted to priſon, the reſt were diſperſed by the onely power of God. for that is a thing
moſt

euident and plaine, that the nombre of the one, did in
 rwentie degrees, surmount the other. This do I write, to
 let the simple reader vnderstand, although thou be blyn-
 ded, what was the original of the trouble, which Gene-
 ua did after suffer. What did the strangears, I pray the
 gaine by their libertie: as touching the worlde, I say
 nothing, for no kynd of comoditie they lacked before
 which after they did obtaine, onely this excepted, that
 in counsel, they shoulde haue voices, and place to spea-
 ke, which thing also did onelie offend those oppressors
 of iustice and maintainers of iniquitie. for thereby-
 did they perceiue, that their interprises shoulde be bro-
 ken, and that statutes shoulde be made, to reforme the-
 ir insolencie. To procede iustice being executed with-
 out respect of person, vpon those that were apprehended
 the rest who did escape to great nōbre, were pronounced
 rebelles. Then began skirmishes vpon euerie side of
 Geneva, victualles were commanded to be cut of, great
 threatnings were blowen in the eares of al ſ godlie, and
 when these could not preuaile. then were deuised prac-
 tise after practise, treason was conspired, and the enne-
 mies hoped for possession of the citie. But this being re-
 ueled and ſ practisers punished, sathā reaturneth to his
 owne nature again. for after that no intreatmēt coulde
 preuaile, open ware was denounced against. them, a daie
 was sett that they shoulde be restored, ad that with great
 sommes of money to be deliuered vnto thé, by reason
 of their former losses & iniuries susteined. and this sen-
 tence was pronounced not, by ſ rebelles onely, but by a
 potent comon welth, and their ancient friendes. Here-
 upon were made, by the rebelles fyres of ioye, Defiance
 was sent, the daie was appointed, that the siege shoulde
 beginne, and victuales shoulde be cut of, esperance nor
 comfort rested none to vs, but God and the messingers
 of his worde, which then sounded the trūpet most bold-
 ly and most clearly, promising euē in our greatest des-
 peration, the same glorious deliuerance, which shortly
 N.iiii.

after followed. for God by his power, did mittrigat that
 rage, and conuerted the hearts of our auncient alliance,
 to remembre their duties toward God, and his seruants,
 and so to enter with the citie of Geneva into a newe so-
 cietie and league. Nowe to returne to thee malicious
 sclanderer, if we were such as thou doest accuse vs, to wit,
 that we put no difference betwext vice and vertue, that
 we suffre the people in a dissolute life, that we respect y
 persones of the rich, and heale their sores, with vnprofi-
 table plaisters, that we onely desire, that all men frequēt
 our congregation: and that we esteeme that to be the su-
 rest signe of their election. If these I saie, were true, to
 what purpose, did all the preachers endanger their liues
 (and that continually by the space of thre yeres) for ob-
 teining of discipline? why shoulde many godlie stran-
 gears haue rather chosen to haue left that comon welth
 in the which they were, with quietnes permitted to
 liue, as best semed to them, rather then that they wolde
 abide the sight of iniquities y daily did increase? And
 why did the godlie with in that citie so hazard libertie
 and life, that rather they had determined to die in de-
 fence of a iust cause, then that euer any manifest enne-
 mie to God, and vertue shoulde be admitted to beare
 rule in that comon welthe? If we had bene of that opini-
 on, which most vilanously thou laiest to our charge, y
 nether vertue pleaseth God, nether yet y vice displeaseth
 him, had we not bene most foolish, and most miserable
 of all other creatures? Plaine it is y our power to mānes
 iudgemēt was nothing cōparable to y power of o aduer-
 saries: place of refuge was none left to y godlie their as-
 sebled. And yet let y enemies the selues witnes against
 vs, if in the least one iote, their request was granted. yea
 let the place of execution witnes, if when we looked
 for nothing, but for the extremitie to be attempted, if
 more fauor were shewed to the offenders apprehended,
 then if no suche trouble had bene feared, or appering.
 If thou repliest, that greater offences are ouer sene in
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such as fauor our doctrine. I answer all those in mouth, did fauor y^e same Euāgil, which we professe. The cause of the strife did onely arise, for the puritie of life which ought inseperably to be ioyned with y^e externall proffession. I could recite mo^{re} the one of those, that seemed to be then pillers in Geneva, as touching riches, worldelie estimation, and liberalitie towards the poor, being also of y^e nōbre of the strāgears, who for suspicion of offences were, & remaine to this daie, some exiled som condēned to perpetuall prison. for whose deliuerance, and receauing to the Church againe, there hath bene offered greater sommes, then perchance might intise an anabaptist to go the masse (I wil not say to be a Papist) and yet haue they obtained nothing.

Now briefly to recite that which I haue laid against thy first accusatiō, if y^e be nether able to proue by o^{ur} doctrine, nor writings, nether by our owne liues, and cōuersations, nether yet by the lacke of iustice, in that citie in which this doctrine is taught, receaued and maintained, with what face canst thou affirme, that we teach the people a careles, and libertine life? Hathe euer any man more strongly, and more earnestly confuted those pestilent opinions of the libertines, then hath that mā whome most ye accuse for this doctrine? Let his notable worke written against the libertines, twelue yeres ago, be a testimonie against your manifest malice.

Thus haue I in answering to your first accusation, answered some what to other crimes conteined in all the foure. Now in answering to your second, I wil labor to touche, and put ende to that which resteth in the others

Ye accuse vs, that we haue no conscience, to deceaue ^{answer} the people of God. for thus ye demand, *why masters.* (I to the 2 know this phraise of olde) *haue ye no cōscience, thus to cause the accusa- tion.* people of God to sinne. So ye not that ye be led with the same spirit, that Baalam was led with all, how he counfelled, to giue occasion of sinne to the people of God, and so asfre that ye haue taken all excuse, as

ye think from vs, ye boldly pronounce your sentence that the blood of such as perish, shall be required of our hands.

I heare the accusation verely vehemently intended: but when I seke for the probation, of euery part, I find none, but accusation followeth accusation. for still ye accuse vs, that we are flatterers of sinners, that we take wicked men by the hand, that we heale them with this saing: there is none during this worlde, y^e can be knowne to be in the election, be he neuer so vertuous, nor any out of the election, be he neuer so vnrighteous. after this maner (say you) do we heale them vp, so that they nede not to endeuer them selues to bring furth the frutes of liuelie faith. These I say, be your accusations, the
answer 3. probation whereof, ye delay so long, that after ye neuer
 4. 5. & 6 remember it. And so must your auctorite stand in force bothe to accuse, and be admitted for witnes. But we must except against you, for two causes most resonable, first because ye are our accusers, and our partie aduersarie. Secundarely becaus ye are venomous liers, persons defamed, and blasphemers of God. That ye are venemous and malicious liers, I haue in diuers places before sufficetly proued, how ye falsifie, and peruerte the plaine Scriptures, how ye adde to our wordes, and diminish from them, at your pleasure: and finally how that ye inuent, and lay crymes to our charge, which ye be neuer able to proue, as here in this place, ye shame not to affirm, that we heale vp the sores of those that be drowned in vices, with such wordes, as ye write. We haue had offenders in dede amongst vs, (I mean in the cōgregations which ye accuse) of diuerse sortes and diuerse estates. Let any cōuict vs y^e ether in exhorting, admonishing, or in executing iudgemēt, we haue vsed any such persuation, or wordes to y^e offenders. But if the offender was to be admonished or exhorted, if we haue not in gods name, exhorted the to walk as it became y^e sonnes of light; and if iudgemēt was to be executed against them,

the, if we haue not vsed the ruele of gods word, iudgeing
 of the tree, not after the secrete election of God, but ac-
 cording to the manifest frutes, pronoucing that mem-
 bre vnworthie to abyde in the bodie, whose corruption
 was able to infect the rest of the mebres, If this ordre
 I say, be so streitlie kept amongst vs that neuer sithēce
 the daies of y Apostles, was it more vprighly kept in
 any congregation. with what faces can ye say so that we
 take wicked men by the hand? that we reach them, that
 they nede not to brig furthe the frute of a liuely faith?
 ye alledge that Christ affirmed, that a good man from
 the good treasure of his heart bringeth furth good
 things. And so do we and do no lesse affirme, then ye
 do, althogh in an other vnderstanding (as I before haue
 declared) that we must obserue the commandement
 of Christ, if we will be knowne to appertein to him. We
 think it no assured nor certen signe of election, to be
 ioyned with this, or that cōgregation. We kuow that sa-
 tan was once ioyned with y Angelles, Iudas with Christ
 Iesus, and many fals brethren, with the company of the
 best reformed churches and chiefest Apostles. but wōder
 it is, that ye burden vs with y, in this one case, w is your
 plaine doctrine, which with toothe and nale ye defend,
 Do ye not plainely write that no man is so elected in
 Christ Iesus, but that he may fall & vterly become a re-
 probate? and none is so reprobated, but by repētaunce he
 may be elected. The plaine contrarie whereof we teach
 and mainteine. O say you, ye mean of the signes, that
 they are neuer certen. I answer that in verie dede som-
 tymes the elect, as touching mannes iudgement, is ly-
 ke in estate with the reprobate. And againe that someti-
 mes the reprobate do beautifully shyne in the eyes of
 men for a space, as exemples be euident. But yet I am su-
 re, that you be neuer able to proue that we affirme, that
 in this life, no difference may be knowne betwext the
 two. The end of our doctrine, tēdeth to this but chiefly
 to proue, y from election cometh faith, from a liuelie

faith do good workes spring, in w^h the elect continuing and going forward, not onely make they their own election, sure, as S. Peter doeth teache, but also giue a testimonie of it to others, before whom their good workes do shyne. And so by y^e cōtrarie signes and effectes, we affirme that the reprobate do manifest and vtter them selues. And so I saie that wonder it is, that ye burthen vs as that we shoulde affirme, that no man can be known ether to be in the election, or out of the election, during this life. But more wōder it is that ye affirme vs to adduce these wordes of S. Paul: The deuil doeth transforme him selfe in to an angel of light, for probatiō of our purpose. for I, for my owne part do protest before y^e Lord Iesus, that I neuer did so vnderstand that place of y^e Apostle, nether yet thinke I that any of you be able to shewe, in any of our writings, those wordes adduced for probation of that purpose.

Trewe it is that I haue long vnderstand, and to this houre do vnderstand, that by those wordes, wolde the Apostle admonish the Corinthiās, and all others that sōdely they should not receaue, and beleue euerie person, & doctrine that offereth it selfe, vnder y^e cloke of iustice, and of trueth: but that diligently we shoulde trie the spirites from whence they are & whether they come, frō God, or not. for if the deuil the great angel of darkenes enemie to mankind, and father to all fals prophetes, can yet so transforme him self, that for a time his purpose and intent are not sene, but that vnder the cloke of amitie and loue, he seketh d̄ destruction as in tempting the woman, doeth plainly appere, how much more can his seruāts and soldiōrs, being deceitful workers transforme them in to y^e Apostles of Christ, pretending at the first entre, nothing but loue and iustice, nothing but gods glorie, nothing but mortification of the flesh, and such like, most beautiful pretences, althogh that yet these thīgs be most farre frome their heartes. Thus I say do I, and with me, I am assured who so euer depely
do

do wey the purpose of the Apostle, in that place, vnderstand that sentēce, and do not as ye falsly write, alledge it to proue, that no man can be knowen to be ether in the election, or out of the election during this life. It may be, that we haue saied and writen, (as the trueth is) that no man couldē haue knowē, by the good workes of that happie thief hanged with Christ, that he had bene gods elect, before that in that anguissie, so instātly he began to defend Christes innocencie, so sharpely to rebuke y other being a blasphemē: and humbly to submit himself, and praie, that Christ wolde remembre him, when Luke 23 that he came in to his kingdome: And contrarie wise that none couldē haue defined by the euil workes of Iudas, before his trefonable defection, from Christ Iesus, which was but fewe daies before his death, that he had bene y reprobate. And what serueth this for your purpose: howe can ye hereby proue, that we are the sonnes of darkenes, that we take the most shamefull men by the hand, flattering them so, that they can not returne from their wickednes, and so by our doctrine giue occasion of sinne to y people, declaring our selues thereby, not to besent of God, &c.

Are ye able to proue, that we teache the people, not to conuert from their sinnes, and wicked imaginations, to to y last houre of their departure? do we promise to all theues and murtherers the same grace and fauor, y Dauid, Peter, and this thief founde? I trust thy own cōscience knoweth the contrarie. Permit or suffer we (be they neuer so hie) manifest offenders to liue amōgest vs, after their owne appetites? And yet ashamest thou not impudently thus to writ: *But such lippes such letouſe such disciples such masters for your chief Appollos be persecuters, on whom the blood of Seruetus crieth a vengeance, So doeth the blood of others mo, whome I could name. But for asmuch as God hath partely alreadie reuenged their blood and serued some of their persecuters with the same measure where with they measured to others I wil make no mēcion of them at this time.* To the 7

Blessed be God the father of our Lord Iesus Christ who so reueleth the things, that lie in secret, that hy-

pocrites at length, how soeuer they dissemble for a time are compelled to notifie, & bewray them selues. Before to some it might haue appeared, that the zeale of gods glorie, the loue of vertue, the hatred of vice, and the saluation of the people, whom by vs, ye iudged to be blinded and deceiued, had caried you hedlonges into such vehemencie (as ye be me zelous & feruent) y^e no kynd of accusation was thought by you sufficient, to make vs odious, vnto y^e people, lies against vs imagined, were not onely tolerable, but also laudable & holie, scriptures by you willingly, and wittingly corrupted, did serue to defend gods iustice, and his glorie, w^h we by our doctrine oppugne & improue. But these your last wordes do bewrey the mater, that in what soeuer faces you list transforme your selues, your grief wil appere to procede from another fountaine, then from any of these which ye pretende, and I before haue rehearsed.

*This im-
proueth
the opi-
nion of
that sect
that say
that they
for their
pure ly-
fe are
heard
when
soeuer
they pra-
ye.*

*The ad-
uersaries
iustifi-
eth the
cruell
murthe-
ring of
Thom.
Cramer
Nicolas
Redley,
&c.*

O the death of Seruetus your deare brother for whose deliuerance your chapion Castalio solenely did praie, with whom, if once ye coulde haue spoken, that kingdom, which ye hope for, had begonne to be enlarged, his blood I saie, with the blood of others, I thinke ye meane of your prophetesse Ione of kent, do crie a vengeance in your eares, & heartes, that none other cause do you se of y^e shedding of y^e blood of those most costlie martyres of Christ Iesus, Thomas Crammer, Nicholas Redley, Hugh latimer, Iohn Hooper, Iohn Rogers, Iohn Bradfurth, and of others mo, But that God hathe partly reuenged their blood, y^e is of your great prophet and prophetesse, vpon their persecuters, and hath serued the with the same measure, with the which they serued others, I appeale to the iudgement, of all those that fear God, what is thy iudgement, and the iudgement of thy faction, of that glorious Gospel of Christ Iesus, which of late, hath bene suppressed in Englod, what is thy iudgement of those most valiant soldiars and most happie martyres of Christ Iesus, vpon whom, o blasphemous mouth

mouth thou saiest, God hath taken vengeance, which is an horrible blasphemie in the eares of all the godlie, I wil not now so much labor to confute by thy pen, as that my full purpose is to lay the same to thy charge if I shal apprehend thee in any comon welth where iustice against blasphemers may be ministred, as gods word requireth. And hereof I giue the warning, lest that after thou shalt complein, that vnder the cloke of friendship, I haue deceiued thee. Thy manifest defection from God, and this thy open blasphemie, spoken against his eternall trueth and against such as most constantly did suffer, for testimonie of the same, haue so broken and desolued all familiaritie, which hath bene betwext vs, that althogh thou were my natural brother I durst not conceale thy iniquitie, in this case.

But now to the mater. I haue before proued you malicious, and venemous liers, & therefor vnworthie to bear testimonie against vs. Now resteth to be proued, that ye are blasphemers of God, and persones defamed. Salomon affirmeth, that, he that iustificieth the wicked and he that condemneth the innocent, are alike abominable before God. Which sentence is not to be vnderstand of iudges onelie, but is to be referred to euerie man: for of euerie one doth God require, that he hate, and in his heart and mouth condemne, that which God him self hath cōdemned: and also that he allow, and iustifie, that which God pronounceth iust, lawfull, and holie. And if the contrarie be founde euen in a multitude, God doth not onelie punish the chief offenders, but also vpon their fauorers, mainteiners, and iustificers, doth he commonly powre the same plagues and vengeance. And hereof is that rare, and fearefull punishment taken vpon Dathan and Abiram, sufficient prooffe, for they ioyned with Corah, were the authors of the conspiracie raised against Moises and Aaron. But did they alone sustein the vengeance? No but their households, children, wyues, tentes, and substance in the same conteined, did the

Pro. 17

Num. 16

earth in a moment deuore, and swallow vp. And why? because they did iustifie the cause of those wicked, and in so far in as in them lay did maintein the same. No man I trust will deny, but that he who killeth an innocent mā, is a murderher, although it be vnder the cloke of iustice. But that he, who hauing lawfull auctoritie to kill, and yet suffereth the murderher to liue, is a murderher, in this perchance som men may doubt. But if the law of God be diligently searched, this doubt shall easily be resolued. For it will witnes, that no les ought the murderher, the blasphemher, and such other to suffer the death, then that the meke and the fearer of God should be defended. And also that such as maintein and defend the one, are no les criminal before God, then those that oppresse the others. One example I will adduce for all, *1 King.* God gaue in to the handes of Achab, Benhadad king of *23.* Syria, who was great enemie to Israel, whom he vpon certain cōditions of amitie sent home to his countrie. But what sentence was prononced against Achab? Thus saierh y eternall, becaus thou hast let go oute of thy handes a man, whom I appointed to die, thy soule (that is thy lief, shalbe in the place of his life, and thy people in y place of his people. Now to you iustificers of Seruetus. Seruetus was an abominable blasphemher against God, and you are iustificers of Seruetus. Therefor ye are blasphemers before God, like abominable as he was. The maior I intend shortly to proue, so far as shalbe sufficient at this tyme. The minor ye do not denie for some by appologies, som by bookes, and all by your tōgues, do iustifie his cause, and the conclusion is infallibly gathered of the former wordes of the holie Gost.

An argument that proueth the aduersaries to be like blasphemers as was Seruetus. Ye will not easely admitt that Seruetus be conuicted of blasphemie. for if so be, ye must be cōpelled to confesse (except that ye will refuse God) that the sentence of death executed against him, was not crueltie, nether yet that the iudges, who iustly prononced that sentence, were murderhers nor persecuters: but that this death

was the execution of gods iudgement, and they the true and faithfull seruantes of God, who when no other remedie was fōūde, did take away iniquitie from amongest them. That God hath appointed death by his law without mercie to be executed vpon the blasphemers, is euident, by that which is written *Leuiticus 24.* But what blasphemie is, may some perchance dout. If righteously we shall consider & wey the scriptures, we shall fynd y^e to speake blasphemie or to blaspheme God, is not onely to denie, that there is a God, but that also it is, lightly to esteeme the power of the eternal God, to haue, or to sparfe abroad, of his maiestie such opinions as may make his Godhead to be doubted of. To depart frō y^e true honoring, & religion of God, to the imagination of mans inuentions. Obstinatly to mainrein, and defend doctrine & diabolicall opinions, plainly repugning to Gods truth. To iudge those thinges, which God iudgeth necessarie for our saluation, not to be necessarie. And finally to persecute the trueth of God, and the membres of Christes bodie.

Of the first and second sort, both was Sennacherib, and proud Rabfases, who comparing God with the Idoles of the Gentiles, did not onely lightly esteeme his godly power, but also so, far as in thē was, studied to take out of the heartes of the Israelites, all right and perfect opinion of God. At whom the Prophet in the person of God, demandeth this questiō, whom hast y^e blasphemed?

Of the third sort were bothe Israēl and Iuda, declining to idolatrie against Gods expresse commandemēt whom the Prophetes so often do affirme to blaspheme the holy one of Israel. Because, saith Isaiah they haue repudiated, the Lawe of the Lord of hostes, and the worde of the holie one of Israel, contumeliously haue they blasphemed. And Ezechiel, after that he hath most sharply rebuked the Israelites for their idolatrie, he addeth: yet in this your fathers haue blasphemed me, thogh they had before grieuously transgressed against me for

when I had broght them into the land, for the which I lifted vp my hād to giue it thē, they sawe euery hie hill and all the thicke trees, and they offered there their sacrifices, and there they presented their offering, &c.

Of the fourth sort were Hymeneus, and Alexandet, whom Paul gaue to the deuil, that they shoulde learne not to blasphemē,

Of the fift sort, were the multitude of the Iewes, who iudged, and to this day do iudge the death of Christ Iesus, his blessed ordinance, the publike preaching of his Euangil, and the administration of his Sacrements, to be nothing necessarie to our saluation.

And of the last, doeth not Paul denie him self, to haue bene a blasphemē, and a persecuter before his conuersion.

Now, if I shal plainly proue the most parte, yea all these (except, ye will say, he shed no mans blood) to haue bene in your great prophete Seruet^r, yea yet to be in you all of the Anabaptistickall sort, haue I not sufficiently proued both him, and you blasphemers?

Albeit I be more nere of his, and your counsel, thē any of you doeth knowe or suspect, yet wil I not vtter, at this present, all that I can, but wil abide till such opportunitie, as God shal offer vnto me, to notifie his, and your poison to the Church of God, that of the same, the godlie may be ware.

For this present, I say first, that Seruetus, whom you iustifie, did maintein, and by worde and writing, dispersed abroad wicked, and most deuillish opinions of God, which might not onely make his Godhead to be despised, but also called in doubt, and question. He iudged those things nothing necessarie to saluation, w^{ch} Christ hath commanded and ordeined. And last, that impugning the true religiō, he did most obstinately maintein his diabolical errors, & did resist the plaine trueth to y^e death. His erroneous opiniōs of God & of his eternal Godhead were these. Whosoever beleueth any trinitie in the

The blas-
phemous
errors
of Seruet
im.

in the essence of God, hath not y^e perfect God, but goddes imagined, and elusion of deuils.

That Christ is the Sonne of God, onely in so far as he is begotten of God, in the wombe of the virgin, and that not onely by the power of the holy Spirit, but because that God begat him of his owne substance.

That y^e worde of God descending from the heauen, is now the flesh of Christ, so y^e the flesh of Christ, is from the heauen. further that y^e bodie of Christ is the bodie of the Godhead, the flesh of God, godlie, and heauenlie as it that is begotten of the substance of God.

That the soule of Christ is God, and that the flesh of Christ is God, and that aswel the flesh as the soule were in the verie substance of the Godhead from all eternitie. That God is the father of the holie Gost. That Christ hauing the participation of the Godhead or of God, and participacion of man, may not be called a creature, but one that doth participat with creatures.

As the worde descended into the flesh of Christ, so did the holie Gost descend in to the soules of the Apostles.

That Christ so long as he was conuersant in the flesh receaued not the new spirit, which he was to receaue after his resurrection.

That in all men from the beginning, is ingrafted the spirit of the Godhead, euen by the breath of God, & yet may the spirit, by the which we be illuminated, be extinguished.

That the substanciall Godhead is in all creatures. That the soule of man, although it be not God, it is made God by the spirit, which is God him self.

That the soule is made mortall by sinne, euen as the flesh is mortal, not that the soule returneth to nothing, as neither doth the flesh, but that it dyeth, wheⁿ that it is depriued of liuelie actions. And that it is holden in hel languishing, as that it should neuer after liue

but these that be regenerated haue another soule, then that they had before: because of the substance which is renewed, & for the godhead which is ioyned.

13 That a like it is to baptise an infant as to baptise an asse or a stone,

14 That there is no mortale sinne committed, before the age of twentie yeares.

These I haue thoght sufficient to produce at this present, to let the reader vnderstand, that it is not without cause, that I say, that Seruetus, whom ye iustifie is a blasphemmer. I haue omitted things more horrible, & grievous, to auoid the offence of godlie readers, which sodāly, I am not minded to manifest, except y I shal vnderstand that your vennemous tongues be not stayed by these. I appeale to the cōsciēce of Castalio him self, if in euerie one of these former propositions, which concerne y Godhead, there be not contained horrible blasphemie. For what is more blasphemous, then to affirme, that such as beleue in the Godhead, three distinct persons, haue no true God, but the illusion of the deuilles. That Christ Iesus, is not the eternal son, of the eternal father, that there is no distinction betwext the father and the Sonne, but in imagination onely. That Christ hath no participation of mans nature, but that his flesh is from heauen, yea that it is the flesh of the Godhead. That in Stockes, stones and all creatures, is the substantiall Godhead. If these (I saie) be not blasphemies worthie of ten thousand deaths, especially being obstinarily maintained againit all holisom admonition: let all those that feare God iudge: yea euen you your selues, how furious that euer ye be, iudge in the mater, euē as ye wil answer before the throne of y Lord Iesus. That cōtemptuously he spake of baptising of the childrē, of y publyke preaching of the Euangill, and of the administration of the Lordes supper, that haue you common w him. for this is your glorie, and persuation to all your scolers, that these things be nothing necessarie to saluation, yea
most.

most streitly ye inhibit all of your sect to frequent any cōgregatiō, but your own. And whether this be blasphemie of your parte, or not, to affirme those thigs nothīg necessarie, which Christ Iesus hath established, and commanded to be vsed in remembrance of him, to his againe comming, I am content that iudgement be referred euen to those that be most indifferent betwext vs and you.

To supersede the rest of your blasphemies I return to your booke, because that after I purpose to speake of your holie conuersation, and of the great perfection, y^e is founde in you.

Ye accuse vs that we haue written bookes in a perpetuall memorie, of our crueltie, affirming it to be lawful to put to death such as dissent from vs in religion. *To that which beeth in the 7* Notwith standing, that some of vs were of an other mynd before they came to auctoritie. and further that we haue giuen the sworde in to the hādes of bloody tyrannes.

Trew it is that bookes are written, bothe by you & by vs. for your master Bellius affirmeth, that lawfull it is not, to the ciuil magistrat, to vse the sworde against heretikes. To whome that godlie learned mā Theodorus Beza hath answered. In which if you or your master thinke not your selues fully answered, ye may put pen to the paper, when you list, looking to receaue answer with conuenient expidicion. Iohn Caluin hath besides committed to writing, the examination of Seruentus, and the cause of his miserable death, which bookes albeit to you, they be a perpetual memorie of crueltie, yet I haue good hope, that to our posteritie, they shalbe profitable (as now to vs, be the godlie labors of those, that before vs haue foghten the same battel against the obstinate heretikes) And further seing bothe you, and we, must abyde the sentence of one iudge, we can not greatlye feare the preiudice of your faction.

*To the 6
question
answered by a
question.* Where ye aske if these be y shepe, which Christ sent furth in the middes of wolues. And if the shepe can persecute the wolues, and I demand for answer whether Moyses was a shepe or a wolf, & wether that fearefull slaughter executed vpon idolaters without respect of persons was not as great a persecution, as the burning of Seruetus, and Ioan of kent. To me it appereth greater. for to them was granted no place of repentance, no admonition was giuen vnto them, but with out further delay or question, was the brother commanded to kill the brother, yea the father not to spare the sonne. I think verely that if iudgement shoulde be referred vnto you, y that then shoulde Moyses and the tribe of Leui be iudged wolues, sent to deuore innocent shepe. But because we knowe what God hath allowed, we y les feare y iudgement of man. If ye claime any priuiledge by the coming of the Lord Iesus, him self wil answer that he is not come to break nor destroy the Law of his heauēlie father.

Leu. 24 Where further ye ask if Abel did kill Cayn or Dauid Saul, or he which is borne of the spirit, did kill him which is borne of the flesh? I answer, if your question be of Abel, Dauid and Isaak, in their proper persons, that none of them did kill any of these fore named. But if thereof ye inferre no more, is it lawful for any of gods elect, to kill any man, for his conscience sake. I answer, that if vnder the name of conscience ye include what soeuer semeth good in your owne eyes, that then ye as firme a great absurditie, manifestly repugning aswel to gods lawe, as to the examples of those, whom God hath hieghly praised, in his holie Scriptures. But because continually ye claime to your conscience, to remoue from you that vaine couerture. I ask if the murtherer, adulterer, or any other malefactor, shoulde be exempted from punishment of y law, althogh he alledge, that he did all thing of cōscience? I trust ye wil cōfesse, that he ought to be mocked, y wil claime the patrocinie of cōscience, when that he doth plainly offend against gods wil reueled.

and

*He was
abaptist
as abuse
the na-
me of cō-
science.*

And why will ye not grant asmuch in this mater, which now standeth in contrauerſie? becauſe (ſay you) external crimes haue no affinity with maters of religion. for y^e conſcience of euerie man is not a like perſuaded in y^e ſeruice and honoring of God, nether yet in ſuch controuerſies as gods worde hath not plainly decided. but I ask if that be a iuſt excuſe, why pernicious errors ſhall be obſtinatly defended, ether yet that gods eſtabliſhed religion ſhall be contemptuouſly diſpiſed? To make y^e mater more plaine, Iſrael and Iudah were not bothe of one minde, in the honoring of God, after y^e the tenne Tribes departed frō the houſholde of Dauid, yea Iuda in the ſelf was often corrupted, with peſtilent idolatrie. in ſomuch that the fathers did offer their children to Moloch. which I am aſſured they did not without ſonie zeale, w^h they thought to be good cōſcience. But not withſtanding thoſe controuerſies, diuers opiniōs, and forged conſciences at their own appetites, Helias did kill the prieſtes of Baal. & was he borne I pray you of y^e fleſh? or was he not rather regenerated by gods holie ſpirit? Iofias did kill all y^e prieſtes of the hie places, & did burne mēs bones vpo their altars, and was he I beſech you brother to Cayn, or rather fellow heire of the Kingdom promiſed with Abel. But that he was gods moſt faithful King, after Dauid, I truſt ye wil not denie, except that ye wil ſay as before, boldly ye haue affirmed of other, that God reuenged blood with blood, in that he ſuffered him to ſal in battel. But y^e Spirit of God ſpeaking in the prophet Ieremie, is more mylde of iudgement, for he abſolueth him, and doeth affirme that he was taken away for the ſinnes of the people. Coſider theſe things, and conuiſt vs, if ye can by ſcriptures.

We ſay the man is not perſecuted, for his conſcience, that declining from God, blaſpheming his Maieſtie, and cōtemning his religion obſtinatly defendeth erroneous & fals doctrine. This mā I ſay lawfully conuiſted, if he ſuffer the death, pronounced by a lawfull

216¹ AGAINST THE ADVERS.

Magistrate, is not persecuted (as in y^e name of Seruetus ye furiously complein). but he suffereth punishment according to gods cōmandement pronounced in Deutronic, the xiiii. chapter.

Deu. 13.

To put end to these your calumnies for this time, *To the. 6* two things I wolde require of you. First, that thus

Conscience must be stayed upō gods words.

foolishly ye abuse not the name of conscience, which you say constreinethe you to write, to the ende that ye might awake vs out of our dreames. Conscience for assurance of the self, in weldoing, must haue a testimonie of gods plaine wil reueled. which ye shal not fynd to be your assurance, that so odiously ye may accuse vs of those crimes, whereof ye be neuer able to conuict vs.

The second is, that by plaine scriptures, and solid reasons ye studie to confute our doctrine, and not by raging wordes spoken as it were, by men in a frennesie. you shal neuer be able to proue, ether that our doctrine is poysoned, ether yet that we drawe the people to a secure ydle, and careles lief. Blessed be God y^e father of our Lord Iesus Christ who of his mere mercie hath caused our doctrine, somewhat to fructifie, our good hope is, that with vs, and his afflicted Church, he wil continue his fatherlie fauor, in such sorte, that from tyme to tyme, he wil leaue documentes, to y^e aeges following, y^e his heauely doctrine is not sent in vaine. To him be glorie forever. Now to y^e that followeth in your booke.

THE ADVERSARIE.

The
28. section.
Malac. 2.

Now to that which ye say, that Adam, and David euen in committing of Idolatrie, homicide, all kind of wickednes, they be stil in gods fauor. marke I pray you how the saying of the prophet Zacharie is verified in you. In this saith he, ye grieue the Lord that ye say, They that do euil are good in the sight of God, and such please him, can there be any thing more manifestly spoken against your error, and truelye it semeth to me, that ye wold intyce the people by this doctrine to sinne, for if the elect lose not the fauor of God by sinne neither the reprobate forasmuch, as ye say, neuer were nor can be in his fauor, so that they can not lose that, which they haue not. who needeth to feare then to lose the fauor of God by sinne. It is no matter then what we do, but con-

erarie to your doctrine, we be taught by the holie Ghost in the worde that
 God hateth all workes of iniquitie, and he that committeth sinne is of the
 deuil. And doeth God fauor them that be membres of the deuil. Paul
 saith no vnclean person hath any inheritance in the kingdome of Christ
 and God, the was Adā, whē he transgressed not of the Kingdome of God
 for he was an vnclean person defiled with sinne. If he was not of the king- 6
 dome of God, the was he of the kingdō of the deuil, & so was he out of the
 election, euen as Adam did say: b the Lord, so haue they broken my coue- Of 6
 nant and set me at naught. If Adam in breking the Lordes euenant,
 setting God at naught, was stil be'oued of God, then may we say with the
 wicked as it is writen. It is but lost labor to serue the Lord what profits 7
 haue we for keping his commandements. Therefore may we say that the
 proude are happie, and that they which deale with ungodlines are set up
 Such a spirit haue ye careles libertins, as your doctrine wel declareth. did
 not God threaten Adam, that in what daye so euer he shoulde eat of the 8
 frute, he shoulde dye the death, not onely corporall but also eternall. They
 which forsake the commandements of God forsake God him self, as the Pro-
 phetes saie th they are not the Lords for they haue vnfaithfully forsaken
 him. Wherefore Adam when he forsake God was not the Lords but the
 seruant of death and sinne, to whom soeuer ye commit your selues as ser-
 uants to obey, saith Paul his seruants ye are, to whom ye obey, whether 9
 it be of sinne vnto death, or obedience vnto righteousness. And againe if
 any man haue not the Spirit of Christ, the same is none of his, and nether
 Adā nor Dauid were led by the spirit of Christ, when they sinned for the
 spirit of Christ dwelleth not in such as forsake him, & obey the deuil & ex- 10
 cept Christ saith the Apostel dwel in you ye are cast away, then Adā &
 Dauid were cast a waies that is reprobates whē they sinned for nether we-
 re they in Christ nor Christ in the in whō the electio of God was & u but to
 what purpose shoulde I thus contēd with you that Adā did fülle out of the
 electio seing in this ye agre not your selues for your cōgregatio which is at
 Genoua in the confession of their fash, say that of the lost somes of Adā
 God elected som to life and the rest he refused. Ether improue their bolose II
 or els confesse with them that all the children of Adam were lost by tras-
 gression. If they were lost, then were they out of the election with their fa-
 ther Adam from the transgression vnto the promes was made Therefore
 saith Paul damnation came of one sinne vnto condemnatio & in an other
 place like as by Adam all dye. euen so by Christ sh. al all be made aliue,
 Here doeth the Apostles witnes plainely, that we all by Adam do dye. S.
 Iohn saith he that beleueth not is alreadie condemned and the wrath of 12
 God abideth on him. Then were Adam and Dauid, and all such wor-
 kers of iniquitie for that tyme that they sinned alreadie condemned being
 void, offaith And coule they be in the state of condemnation & election
 both together. Harken what followeth, and, the wrath of God abideth on
 him as Adam from the transgression vnto the promes felt the force of the

wrath of God. Thus we see, that Adam and David and all other will
 13 they sinned they be out of the loue and fauor and election of God, vnto
 they repent, and be borne a new. for other wise can they neuer enter into
 14 the kingdome of heauen. Again, S Iohn saith, ye knowe that no man ly-
 are hath eternal liue abiding in him, David was a man killer, wherefore
 15 he had not eternal liue abiding in him. But during the time of his wicked-
 nes he was the childe of death, as the Prophet Nathan shewed him, Da-
 16 uid geuing iudgement against him self. without faith it can not be
 that any man shoulde please God. Adam, and David when they sinned
 they were without faith, then pleased they not God. If they pleased him
 not, they displeased him so that they were fallen from the loue, and fauor
 of God.

A N S W E R.

Albeit that I perceauē y ether ignorāce doeth so im-
 pede you, or els that malice doeth so blynd you, y ne-
 ther ye wil nor can vnderstand y, which in y self is most
 sensible & plaine, I wil neuer theles yet once againe re-
 pete, that w before I haue said to the ed, that we may gi-
 ue testimonie, as well, to those y now liue, as vnto y pos-
 teritie to com, what doctrine it is, w ye so furiously im-
 pugne. If ignorance be the cause why thus ye rage aga-
 inst vs, ye may be taught, if ye list to bestowe your eares
 to heare, your eyes to read, & heartes to vnderstand. for
 o doctrine is not as som of you do complein, darke nor
 obscure, except y it be, to those to whom y Apostle affir-
 med, y his Euāgill was hid. But if that malice w ye haue
 cōceaued agāst the eternal trueth of God, doth so blynd
 you that ye wil not see y bright son in y midday, there
 resteth no more to vs, but to desire of God ether to remo-
 ue this your deuellish malice (I write as knoweth God e-
 uen frō y grief of heart): or els so to stay & brydle it, y it
 trooble not his afflicted Church. Ye accuse vs, as y we
 made no differēce betwext vice & vertue, sinne, and iu-
 stice, nether yet betwext Adā, and David, as they were e-
 lected in Christ Iesus before y fōudacions of the worlde
 were laid, and betwext Adam transgressing, and David
 committing adulterie, and murther.

Ye further seme to charge vs as we should affirme,
 that God hated not sinne, nether yet that he respected
 vice

Ans -
 wer.
 to the 1.
 2.3.

vice. If our short, plaine, and vnfeined cōfessiō, be able to satisfie you in these thre dowtes I haue good hope y^e after this ye shall haue no occasion to suspect vs in such causes. first before God, before his holie Angelles in heaue, & before his cōgregatiō in earthe, we protest & acknowledge, y^e sinne, vice, and all kind of iniquitie, is, and euer hath bene so odious, in y^e presence of God. y^e he neuer suffered y^e same unpunished, in any of his elect childre. That for y^e same not onelie death, but also cōmō calamities hath apprehended all mankynd euē sithēce the first trasgression. That vertue, iustice, and ciuill honestie (beydes the iustice of the regenerat children) hath so pleased God, that for loue of the same, he hath mainteined and to this day doth maintein cōmon welthes, albeit that many grieuous crymes be committed in the same. As God (we say and affirme) loueth equitie, iustice, chastitie, trueth, mercie, and tēperace, so doth he in som sort hieghly reward the same, and hateth vnrighteousnes, filthie life deceat, excessse, crueltye, and riotous liuing, which often he punisheth euen in mannes eyes. And this difference, we say God maketh euen amongst those, that be not regenerate, nether were euer called to y^e true knowledge of saluation. And this much briefly for the first secōd and 3. This difference we make betwext Adam and Dauid elected, in Christ Iesus, and Adam and Dauid transgressing gods holie commādemēt, and wil reueled: Adam and Dauid elected, in Christ Iesus before the foundations of the worlde were laid, were so loued in the same Lord Iesus their head, that when they had most horribly fallen and offended, yet did God seke Adam, call vpon him gently reason with him and at length conuicting his conscience of his offence, did make vnto him, that most ioyfull promes of recōciliation: of the same loue (we say it proceded) that God did send the Prophere Nathā to Dauid, the offender, that by the fiction of an other person, he letteth him see the horror of his sinne, that he did first terrifie, and beate downe his conscience: and after most tender-

Our cōfession
touching
sinne.

Touching
vertue
and iustice
ciuill.

22 O A G A I N S T T H E A D V E R S.

*How ad-
in whom
God lo-
ueth sin-
ners eue
when
they ha-
ue offen-
ded.* ly did erect, and lift it vp from the pitt of desperation,
All these graces (say we) proceded frome gods immu-
table loue which did remaine cōstant, both towards the
one and towards the other, euen in the tyme of their
greatest vnthank fulnes. And that because they nether
were beloued, nor elected in them selues, but in Christ
Iesus their head, who nether did transgresse nor offend
in any iote, against the wil of his heauenlie father.

But Adam and Dauid transgressing and horribly fal-
ling from God, were so hated in them selues, and for
their sinnes, that first it behoued the innocent Sonne of
God, by his death to make a satisfaction, for their sin-
nes, as also for the sinnes of all gods children. And se-
condarely we say, preache write, and maintein, that the
sinne was so odious before God, that his iustice could
do none other, but inflict vpon Adam, and his posteritie
The penaltie of death corporall, the punishemētes, and
plagues, which daily we do se apprehend gods children,
that vpon Dauid, he did execute his iust iudgement,
which in these wordes he pronounced. Now therefor y
sworde shall neuer departe from thyne house, because,
thow hast despysed me, and taken the wife of vriah the
Hittite, to be thy wife. Thus saith the lord: behold I
wil raise vp euill against the oute of thyne own house,
and I shall take thy wiues before thyne eyes and giue
them vnto thy neighbour and he shall lye with thy wy-
ues in the sight of sunne. for y didest it secretly, but I
shall do this thing before all Israel. and before y sunne.
*1. Sam.
11* This sentence, I say, most iustly pronounced, was after
most sharply, and yet most iustly) for sinne committed)
put in execution. And so do we affirin that none of gods
children be they neuer so deare, shall escaip punish-
ment, if contemptuously they transgresse.

I suppose y this our confession nothing doth offend
you, except in this one thing y we affirme that God still
loued Ada and Dauid after their sinne, before y his holie
Sprit wrought in their heartes any true repentance. And
yet

yet I wonder why this should offend you, seing y^e we assigne the cause, not to be them selues, nether any vertue within them selues, but Christ Iesus, in whom they were elected and chosen. The signes of gods loue, we haue euidently proued, and y^e end and issue did witnes y^e gods loue was not mutable. If you require scriptures, for the probatiō of y^e same. Behold they are redie. If whē we were enemies we were reconciled vnto God, by the death of his sonne, much more we being reconciled shalbe saued by his life. And a litle before in the same chapter. Whē we were sinners Christ died for vs, &c. And y^e Apostle Iohn: herein appereth the loue of God towards vs, y^e his onelie begotten sonne hath he sent in to the world, that we may liue by hym: herein is loue, not that we loued God, but that he loued vs. And hath sent his Sonne in the mercieseat, for our sinnes. These are verrey plaine, and we think that no reasonable man wil denie to Adam and to Dauid, that which the holie Gost maketh common to all gods elect children, to witt, to be beloued of God, euen when they were enemies, dead in sinne, drowned in idolatrie, and polluted with all filthines, as witnesseth the Apostle in these wordes: And you when ye were dead by sinne, in the which ye somtymes walked, according to this worlde, accordig to y^e prince, to whom power is of the ayre, which is the spirit now working in the rebellious children, amongst whom we all had somtymes conuersation, in the lustes of our flesh, doing those thinges, which pleased the flesh, and the mynd, and were of nature the sonnes of wrathe like as others. But God who is riche in mercie, for his own great loue, by the which he loued vs, euen when we were dead by sinnes (marke, and if ye be offended, complein vpon the holie Gost) hath quickened vs together with Christ (by grace ye are saued) and hath raised vs vp together with him, and to gither with him, hath caused vs to sit amongst y^e heauenlie, by Christ Iesus, to shew in y^e ages to com, his most rich grace in his liberalitie, by Christ Iesus. God

Rom. 5

Eph. 2

The vn
spea-
kable loue
of God
towards
his
elect.

open your eyes that you may see the light, and mollifie your heartes, that ye may magnifie with gods children his superabundant loue and mercie bestowed euen vpon the most vnworthie.

Replie If ye think y this loue hath onelie place before that man offend, you see the holie Ghost plainly repugneth to your sentence, for he speaketh to them that had bene polluted & defiled with all sinnes. If yet ye replie, but that was during the tyme of their ignorāce and not after they were illuminated by grace, ye haue said nothing against our confession. for we affirme that God loueth sinners being wrapped in death and damnatio by sinne, and y we haue plainly proued. But yet for your satisfactio, and instructio (for I take to record the Lord Iesus y I wold bestow my own life, to ioine you fully to Christ Iesus) I will procede a litle further with you. Do ye think that the sinne of Dauid touching the nature and qualitie of y sinne it self, was more horrible and odious before God, then were all the sinnes committed in Ephesus, by those, to whom the Apostle writeth: yea then the sinnes which were done amongst y hole Gētiles? I trust ye will not think it, and we clerely see that God loued y elect in Ephesus and amongst the Gentiles when they were drowned in all kynd of iniquitie. If still ye replie Dauid was vnthankfull who after so many benefites receaued, so traterously declined frome God, followig his own appetites, and of purposed counsell, murthering his innocent seruant, and y with great ignominie of God. This nether do, nether yet euer did we denie. but yet as y question is other, so is not our cōfession proued fals, Albeit Dauid was vnthankfull (yea and after Adā most vnthankfull, of any of gods children to his daies). for herein standeth the doubt, whether y the vnthankfulness of gods childre, after they haue once receaued mercie, grace, and large benefites from gods hands, doth so alienat the mynd of God, from them, that he beareth to them no maner of loue, till they turn to him by repentance

tance. The contrarie hereof, we hold, and affirme, not fear-
 ing to auowe, that repentance, as it is ioyned with faith *Faith &*
 which is the fre gift of God, so is it the effect of gods *repentance*
 constant loue toward them, and no cause of the same. And *are*
 for the more ample declaration hereof, let vs compare *the effect*
 the deniall of Peter, and y^e defection of all the Apostles, *of*
 with the sinne of Dauid. Albeit Peter was not called to be *godster*
 a wordlie price, as Dauid was, yet I thik ye wil not denie, *whiche*
 but to be called to the office of an Apostle, to be Christi *beareth*
 stes scoller the space of thre yeres, to be so familiare *to his*
 with Christ, y^e he alone with other two did se Christ their *last in*
 master transfured, did heare y^e ioyfull voice frome hea- *Christe*
 uen, did se Moises and Helias speak with him, my trust *Iesus.*
 is, I say, y^e ye will not denie, but that those were graces no *Dauids*
 thing inferior to Dauids kingdom temporall: and yet *offence*
 how horribly y^e Peter did denie Christ Iesus, ye are not *conced*
 ignorante. Yea but say ye, Peter wept, and sought grace *in*
 with repētance. But I ask when: the holie Gost doth ans- *Peters*
 were, y^e it was after the cocke had crowen, and that Christ *deniall*
 Iesus had looked vnto him. Proceeded y^e looke I besech *of Christ*
 you from loue, or hatred? It should seme in dede, by
 the effect, that it came from loue. for then it is said that
 Peter remembered the wordes of his master and so wet
 furth and wept bitterly. By all liklihode, then were his
 masters vordes before qwyte blotted oute of his memo-
 rie. But God be praised, we nede not to depend vpon vn-
 certen coniectures. The fall and deniall of Peter (as in
 an other place we haue declared) came not by chance,
 as a thig, whereof Christ Iesus was ignorāt. He did fore-
 se it, and before speaketh it. And what cōfort gaue Christ
 Iesus vnto him, before he pronounced that sharp senten-
 ce, before y^e cock crowe thou shalt denie me thries. This
 comfort I say, which ought of all faithfull most to be ex-
 tolled: Simon, Simō, beholde Satā hath desired you, that
 he may sift you as wheat, but I haue prayed for the, that *Luk 22*
 thy faith faile not: and thou being conuerted confir-
 me thy bretheren. Did Christ pray for Peter, knowing

that he should denie him? so he affirmeth. Doth the praier of Christ Iesus and the effect thereof vanish in a moment? God forbid, that such impietie take place in our heartes. The Apostle doth witnes that as his sacrifice is euer recent before God, so is his praier effectuell euer for his elect. Doth God vtterly hate detest, and abhorre such, as for whom Christ Iesus praieth? yea commendeth to his mercie, before they fall in to danger? my hope is that the godlie will not so iudge.

*God can
not hate
such as
Christ
praieth
for.*

The same I might proue by the stowte denial of Thomas (besides the defection of all the rest) who after that the glad tydings of Christes resurrection, was confirmed by the testimonie of many, did obstinately say, except that I put my fingers in the holes, &c. I wil not beleue. Here ye se was no repentance of his former infidelitie, but rather an augmentation, and increase of the same. And did it procede from loue, or from hatred, that Christ cometh vnto him, and doth offer to satisfie his curiositie, in all thinges, willing him to be faithfull and not to remaine an infidele?

Consider now how simply and plainely, we haue opened our myndes vnto you, God grāt you his holie Spirit rightly to vnderstand, and charitably to interpret the thinges that be spoken, &c.

Now will I briefly go throughe these scriptures which ye abuse, and violently wrest against vs not making so long discourse to amend your iudgemēt, as I haue done to fore. For if things alredie spoken shall not profit, I must confesse my self destitute of counsell, for this tyme. The wordes of the prophete (where negligently ye name Zacharie for Malachie), nether serue your purpose, nether yet are verified in vs. for we be not as the priestes, who in those daies permitted plaine iniquitie, and contempt of God, and of his statutes, vniuersally to be done by the people, and yet they did not opone them selues to the same. Read the Prophete and conuict vs of those thinges if ye can.

We

We are sorie, that ye haue no better opinion of vs, then *To the 3* that our hole studie should be to entyse the people to sinne. Nor that we do muche feare, that by your wordes, ye can persuaide any, except your own faction (and hardly thole) to credit you in that behalf. for all praise be to God, our liues, doctryn, and correctio of vice, do witness the contrarie. but our greatest sorow is, for your condemnation, which doubtles must ensue suche wicked iudgement, if hastily ye repent not.

As the Sunne is not to be blamed, albeit the carion *To the 4* by the heate thereof, be more and more corrupted: so *Th sun* is not our doctrine, althogh that carnall men, thereof *ne is not* take carnal libertie. for that ye knowe did ensue the *blamed* doctrine of S. Paule. *becaus*

We do no les affirme both in worde and writing the *the cari* here you do affirme, to wit: That he who committeth *on sin-* sinne, is of the deuil. but herein I suppose standeth the *keth-* difference, that you and we vnderstand not that phrase alike. we vnderstand that the man comitteth sinne, whose *Rom. 6* hole studie, mynd, and purpose from tyme, to tyme, is *To the 5* bent vpon iniquitie: and suche do we affirme to be of *.1. Ioh. 3* the deuil, who sinneth from the beginning. If you vnderstand, that euerie action committed against the law *What is* of God, maketh a man the sonne of the deuil, we must *is to com* liberally speake that so we do not vnderstand the mynd *mit sin-* of the Apostle. for plaine it is that he meaneth not of *ne.* actios particulare, be they neuer so grieuous, whereof a man after repenteth, ad from the same desisteth: but of a continual exercise, delite, and studie, whiche man hath in sinne. And this is plaine I say, by the wordes which *The mea* immediatly procede and go before, he that exerciseth *ning of* iustice (saith he) is iust eue as he is iust: he y comitteth *the place* sinne is of the deuil. for from the beginning the deuil *alleged* sinneth. Here is the exercise of iustice put in contrarie- *.1. Iohn 3* tie to the committing of sinne. An exercise we know requireth a continual studie and practyse. I think ye will not say, that one iust worke maketh a man iust, and so

consequently the son of God, except he procede from iustice to iustice. The same say we must be vnderstand of the committing of sinne: for nether Adame, nor Dauid did any longer committ their former sinnes, then by grace they began to repent. And so did they not remaine vnclean persons, nor in bondage of the deuill. Neither yet can it be proued, that euer they were membres of the deuill, nor of his kingdom, albeit willingly they made them selues slaues to him: whom Christ Iesus notwithstanding did vendicate to him self, and deliuer from that thraldome. Because of the fre gift of God his father, they did appertein to his kingdom: nether euer be you able to proue by any of these sentences, that euer they were out of the election, as before is declared.

Of .6. The place of the prophete Oseas is of you euill vnderstad: the lacke of the hebrew tongue may be the cause of your error. And albeit your great, and perfect angell Castalio preted great knowledge in that tongue, yet in that, as in many other places a childe may elpie his negligence. Trewe it is that in the hebrew, this word Adam is in that place. But if we shall vnderstand that word wheresoeuer it is founde in the scripture, for the person of Adam our first father, we shall make a mad translatiō, and a sense more mad. Suche as haue, but me in vnderstanding in that tongue do know, that that worde is ofte common for any man, as in the prophetes is most euident.

How this worde of Adā in 6. cha. of Oseas ought to be vnderstand. The veritie of the text is this, they haue transgressed the couenante, as the couenante of a man, they haue rebelled against me &c. God compleineth vpon Ephraim and Iuda, that they had no further respect, reuerence nor regard to that most excellent couenante and league, whiche God had made with them, to wit, that he wold be their God, and they should be his people. for God had preferred them to all nations of the earth, and had set them a part from others, to serue and honor him in holynes

holynes of lief, and to offer vnto him rather spiritual the carnall sacrifice. But they serued him at their pleasure: yea, and in that land which they had receaued of gods most liberal benediction, they did decline to Idolatrie. for that he meaneth, where that he saith: there haue they rebelled, that is, where that they most ought to be obedient. This I doubt not shall euerie man, who diligently marketh the scope of the prophete perceauce to be his verie meaning.

Otherwies, and more sharply I might haue answered *To the* your ignorance, who can se no difference betwext Adam once sinning, and yet shortly after by grace called to a new, and more sure league with God (whiche with all gladnes and thankfulness he did receaue) and the manifest contemners of God, which do nothing els, but delyte in sinne. frome the whiche albeit, that ten thousand tymes they be called, yet contemning all societie with God, their pleasure is, to remaine in vanitie, and so finally in death. This difference, I say ye ought to haue obserued, and then I doute not, but that ye wold haue exempted Adam, from the rancke of suche as contemptuously crie, it is but labor lost to serue God. If diligently ye shall consider what is written in Iob, and *Iob 21* in Malachie the third cha. ye shall easely vnderstand that *Mal.* the prophete there deuidenth y^e hole multitude, in these two sortes of men, to wit, in those that be proud obstinate contēners, and in them y^e feared the Lord, whō he calleth his peculiare people, whom he promised to spare, as a man spareth his son that serueth him. And one of this last sorte vnderstand we Adam to haue bene all his daies, after his fall, and recōciliation by grace. The lord purge your heartes (if his good pleasure be) from y^e venom, whiche so oft moueth you to spew furth your own shame, sometymes crying: that we be led with the spirit of Balaam: and now affirming, that we be careless libertynes. To w^h blasphemies because I can nether answer without y^e sorow & grief of heart, nether without som

offence of godlie cares, I will remit iudgement to him, to who as he hath frome the beginning, opened thinges that for a tyme lay hid in darknes, so I doubt not, but that he will, yea and that shortly reuele vnto the world with what spirites both you and we be led. when more occasiō shall be offered, I purpose, if so it please the mercie of my God to assist me, to notifie with what spirites you and your sect haue bene led here to fore.

To the 8
v. 3. 10

What soeuer ye gather of the wordes of the Apostle it is altogether out of y purpose: for in none of all those places doth he define & determin what Adam, and Dauid were, whan they had sinned, but plainely he declareth, what tryall ought euerie mā to take of him self, whe Christ Iesus is preached vnto him, affirming that if any haue not the spirit of Christ Iesus, that he is not of his, but y spirit of Christ remaineth not in vnclean and prophane persons, say you. but yet I affirme that Adam and Dauid ought not to be nōbred in that band. for althogh they sinned, and that most horribly, yet did they not abyde in that estate. And albeit they were not led with the spirit of Christ, whe they sinned, yet they were both led, drawen, and gouerned by his omnipotent spirit, when they repented. And so can ye neuer be able to proue them to be reprobates, no not euen when they sinned: except that ye be able to proue, that they finally perished in sinne. for this principall do I still hold, that true faith and true repentance (which the reprobate neuer haue) be the frutes of Election. The place of the Apostle written in the 13. chapter of the second Epistle to the Corinthians, is neither well marked, nor rightly applied by you, neither yet will it suffer any suche conclusion as ye gather of it. The mynd of the Apostle is this: After the departing of Paule from Corinthus, where after many stormes susteined, he had established the forme of a Church, did enter in fals Prophetes, whose chief studie was to eleuate the auctorite of Paule and so to deface his hole labor, affirming that he was

How A
dā and
Dauid
were ne
uer re-
probates

not

not worthie to be called an Apostle. for he was neuer in the companie of Christ, others were of greater estimatiō and fauor then he was.

And as a multitude is euer more redie to receaue poyson the holisom medicine, a greate nōber began to giue care vnto them: and so began litle to esteeme, what so euer Paul had labored amongst them. Against which vnthankfulnes, the Apostle very sharpley writeth, as in bothe his epistles doth appere. And amongst other his argumentes, which he vseth to proue that he was an Apostle, nothing inferior to the greatest, he adduceth the selues for a testimonie, saing: Trie your selues if ye be in the faith, proue your selues. know ye not your selues, that Iesus Christ is in you, except y^e be reprobates? By these wordes most sharp, and most vehement he laboreth to conuict their conscience, that he was an Apostle, and that the prooffe of his Apostleship (as in an other place he doth affirme) was declared in them, as he should say: your fals Apostles affirme, that I am not worthie of the name of an Apostle. but if the office of an Apostle be to preach Christ Iesus, and if the true signe, that decerneth the true Apostle from the falsbe, that Christ so potently worketh by his ministerie, that Christ Iesus taketh possession in the heartes of the hearers by the true preaching of his word, then be iudges your selues whether I be an Apostle or not. Call your cōscience to examination, in what estate I did find you. were ye not drowned in all sortes of iniquite? did ye not walk in darkenes, without any true light of God? And in what estate did I leaue you? Trie and examine your selues in what estate ye do yet stand, you can not be vnsensible, you can not be so ignorant, but ye must know, whether that Christ dwelleth in you or no. If you will acknowledge, and cōfes that Christ dwelleth in you, then must ye nedes confes, that I am an Apostle. For by my labors and preaching did you receaue Christ Iesus. And if to deface my labors, and to defraud me of

The place of the 13. chap. 2. Corin. declared

that honor, which God, of his mercie hath giue vnto me
ye list deny, that ether ye receaued Christ Iesus, ether
yet that he remaineth in you, then do ye confes your
selues reprobates.

Paule doth not absolutely define that they were reprobates, but putteth in to their choise, whether they wold confes, that Christ Iesus did remaine in them by faith, which they had receaued by the preaching of Paule, and so wold admitt him to be an Apostle: or to grante, that they had nothing to do with Christ, and so to contes them selues reprobates. Now let the indifferent reader iudge whether that ether faithfully ye cye the text, ether that righteously ye conclude vpon the same. The Apostle saith not, except that Christ dwell in you, yow are reprobates, but saith, as before I haue alledged, do ye not know your selues that Christ Iesus is in you? except that in som what ye be reprobates. And albeit that the wordes were such, as ye recite, how can you therof conclude, Dauid, and Adam were reprobates, when they sinned? seing that Paule in that place maketh mencion of no other sinne, except of the denial of Christ, to remain in them, of their ingratitude towardes him, whom God had appointed preacher vnto them and of giuing eare & credite to fals Apostles, seladerers of Christes true messingers. how iustly I might turn Pauls wordes vpo your heades, you easely may espie: but all such reasoning I do from my heart abhorre. If ye can be able to proue that Adam refused the grace offered, or that Dauid did storne against Nathan, ether affirming or suspecting him to be a fals prophete, then had your argument som probabilitie. for onely of such, and to suche speaketh the Apostle in that place. Thus doth ether your ignorance, or malice wresting the scriptures against their natiue sense, compell me to trouble the reader muche more then I wold, if any sinceritie were found in you.

We do constantly affirme, that by the sinne of one man

man did death enter in to the world. for Adam did not onely lose him self, but also did with him self wrap all his posteritie in sin, death and damnation, so that Adam and all his sonnes were in him lost. But thereof it doth not follow (as ye affirme) that therefor they were out of the election, from the transgression vnto the promes. for as before we haue plainly proued, they were elected in Christ Iesus before the foundatiōs of y world were laied, in whom they did stand elected, and beloued euen whē they fell in Adā at which time y electiō which from all eternitie was kept in the counsell of God, began to be notified, and manifested to mannes knowledge. The fall and sinne of man was the way and meanes, by the which gods election did appere, but was not the cause, why that it was destroyed. And so if with reuerēce ye coulde consider the mysterie of our redemption in Christ Iesus, ye shoulde plainly se, that it behoued all to die in Adam, that the elect might receaue life in Christ Iesus alone.

It behoued all men to dye in Adam.

The wordes of Christ Iesus our master, rehearsed by the Euangelist S. Iohn, ye do shamefully abuse for in that place he intreateth not, whether a sinner durīg the time of his blindnes and sinne, is appointed to damnation or not, nether yet whether such as before haue had knowledge, as Adam and Dauid had, be altogether void of faith, by reason of sinne after committed. None of these two poītes I say doth our Master in that place intreat. But vnto Nichodemus he plainly declareth, that the cause of life is faith, and the cause of condemnation is incredulitie and vnbeleif. Not that Christ Iesus affirmeth, that euerie man that is vnfaithfull at any tyme is or shalbe condemned. for God hath wrapped all vnder vnbeliefe. y he may haue mercie vpo all, as S. Paul confesseth him self to haue bene a persecuter, and vnfaithfull. But the true meaning of Christ is y such as dispyse y light offered, & remaine in vnbeliefe to y ed, haue

To the 12. Iohn 3

their condemnation alredie appointed, as contrary wise who so euer with full obedience do steadfastly beleue the same shall haue the life euerlasting, not withstanding the manifest transgressions of the law.

To the,
13. 14. 15
Ch. 16.

The rest of this part is before answered and therefore I will not with repeticion trouble the reader. for ye be neuer able to proue, that Adame and Dauid were so, out of the loue of God, that he did not loue them in Christ his Sonne, in whom they were elected. Dauid was no suche mankiller as was Cayn, of whom, Saint Iohn speaketh, who delited in blood to the end. Nether did Nathā shew, nor Dauid pronounce any suche iudgemēt against him self, as ye imagin, but being conuicted in in his own conscience, how horribly he had offended, he did heare not withstanding that ioyfull sentence: The Lord hath taken away thy sinne, thou shalt not die &c. Which sentence no doubt proceded frome that immutable loue, w^{ch} was reserued to him in Christ Iesus, euen when he was fardest declined from God. It will be hard for you to proue by euident scriptures, that Dauid was altogither void of faith. but granting, that he, as concerning his own sense, and feling, was vtterly dead, yet doth it not thereof follow, that so he displeased God, that he fell from the loue and fauor of God, as touching his electiō. for the Apostle (vpon whose wordes ye seme to grounde your reason) meaneth not, that the lack of faith, in all persons, at all tymes, and in all respectes, doth so displease God, that he hateth them, and reiecteth them to death euerlasting. For childrē for a tyme lacke faith, and yet Crist pronounceth that their Angelles do se the face of his father, and that the kingdō of heauen appertaineth to such. Thomas was vnfaithfull euen after Christes resurrectiō. And yet did he not so displease his maister, as before we haue touched, but that he did seke him, and did remoue his incredulitie. And Christ Iesus did rebuke the vnbelief of his disciples, and the hardnes of their heartes. but yet

The lacke of
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yet did he not utterly dispyse them. But now to the rest.

ADVERSARIE.

But if the scriptures will not satisfie you, then must you be beaten with your own rod. for if I grante you that all men did not fall out of gods holie election unto cōdemnation by Adams trāsgression, it followeth therupon that the cōming of Christ his precious death and passiō is superfluous, vaine and of none effecte. So by your peruers doctrine ye will infect Christianite with the chief error where with the Iewes be deluded. That is they esteeme it a great madnes, to say that Christ should suffer death for the offence cōmitted by Adam, euen so may I collect of your error for what nedeth Christ to die for them, whom neither Adams trāsgression, neither their own could make them fall from gods election. but now I will more largely dilate this argument. Election was afore the world when there was no sinne, and the promes of Christ, was made sithence the world was created, because of sinne for had not sinne bene we needed no new promes being alreadie iust and holie images of God. Now if the elect did not fall out of the election by Adāms trāsgression, then nedeth they no redeemer, being alreadie safe by reason of the electiō, in which they were afore sinne, and remaine still in the same. Because as you say the elect neither did, nor can fall out of the election. Then seeing the elect be safe and whole they need no phisition, neither came Christ to call the righteous, but sinners. wherfor the death of Christ, as concerning them is in vain, they being safe alreadie by election. The like argument useth Paul to the Galathians, if righteousness cometh by the Law, then Christ died in vaine, if the elect be still in the fauor of God what neede they of Christ, to recōcile them to the father, in whose fauore they are alreadie. Now as touching the other sort, whom ye call reprobates you say they can by no manner of meanes be saued, yea & that Christ died not for them, then was Christes death altogether in Vaine, for his death you say belongeth not to the reprobate, and the elect haue no neede of it. Is not this godlie gere.

ANSWER.

In dilating your argument by the which ye go about To the to proue y Christes precious death was superfluous and vaine, if the elect did not fall from their election, this reason ye vse.

Election was afore the world whē there was no sinne, and the promes of Christ was made sithence the world was created, because of sinne for had not sinne bene we needed no new promes being alreadie iust and holie images of God. Now if the elect say you, did not fall out of the election by Adams trāsgression, then nedeth they no redeemer, being alreadie safe by reason of the election in the which they were afore sinne and remaine still in the same. &c.

234 AGAINST THE ADVERS.

In this argument ye commit two fowle fautes. The first, ye take that for a thing true, ad cōfessed, which is fals. and therefore by vs alwaies denied. for thus ye reason: man was elected before the worlde was created, but man sinned afre the world was created, Ergo man fel from his election. we still denie the conclusion, and do affirme, that as we were elected in Christ Iesus before all times, so did the elect euer remaine in Christ, and therfore after that they had sinned, it behoued that the promes shoulde be declared, that by the same the elect might receaue comfort, and be assured of their election.

Your second fault, more declareth youre grosse ignorance in the mysterie of our redemption. for from election ye streight waies leap to glorificacion and saluation, obseruing nether middes nor meanes, which gods wisdome hath appointed, and determined to go betwext Trew it is, God hath elected in Christ to life euerlasting his chosen childre. But how? Sainct Paul yea the hole scriptures, wheresoeuer mention is made of our election, ioyneth therewith the death and blood of Christ. for none otherwies were we elected in him, but that he shoulde sustein the punishment for our transgression. And that we shoulde receaue life, which we had lost in Adam and in our selues, by the meanes of his death and resurrection. therefore where ye reason, if the elect did not fall oute of the Election, by Adams transgressiō, the nede they no redemer, being alredie saued, by reason of their election, the cōclusion is fals, and the reason vaine. for the elect haue nede of a redemer, not because that they did fal out of election but by reason that they did fal from iustice to sinne, & frō obediēce to dislobediēce & therefore nede they a redemer, a phisician, ad one to giue the life. because y they being elect in gods eternal counsel are yet fallen into bondage into mortal sicknes, & death, by their own trasgression. If ye can proue y the elect did not sinne, & that they are not sicke

*Why the
elect
haue ne-
de of a
redemer*

sicke, then might ye haue concluded, that they needed no redemer nor phisition. And so ye might haue proceeded in your argument vpon the wordes of the Apostle saing: that if righteouines cometh by the law, then Christ died in vaine, but seing that all gods childre are fallen in to sinne, the bondage and miserie wherof, they in this lief continually fele, how iustly ye may conclude, that becaus they remained in gods election, and so consequently in his fauor by Christ, that therefor they needed no redemer, let the indifferent reader iudge.

If it seme strāge to you, that God loued sinners in Christ besides the places that are afore alledged for probation of that part, heare what the veritie it self pronounceth: So God loued the world (saith our master) that his onelie begotten Sonne hath he giuen. whom soeuer ye shall vnderitand vnder the name of the world, ye can not conclude sinners from it. where ye most vnreuerently ask, what then nede they of Christ to recōcile them, I answer (with greater feare and reuerence then alas you declare) euen such nede they haue of Christ as the bodie hath of the soule, or yet the liuing mā of holsome nuriture, yea much more. for albeit the bodie haue lief, by the meanes of meat and drink, yet haue the elect neither lief nor reconciliation, but by Christ Iesus, yea and that by the meanes of his deathe, and passion, by the which, iust payment and satisfaction is made to gods iustice, for their sinnes. And so are they reconciled, who by nature are the enemies to God.

We do not denie but that Christes death is sufficient for to redeme the sinnes of the hole world. but because all do not receaue it with faith, which is the fre gift of God giuen to the chosen children, therefor abyde the vnfaithfull in iust condemnation. God remitt vnto you (if his good pleasure be) aswell your vnreuerent conclusion as your most vniust accusation, in which ye burden vs, that we will infect the Christianitie with the chief error, with the which the Iewes are

infected, who esteeme it a great madnes, to say that Christ should suffer death for the sinnes and offences committed by Adam. Assuredly I do more then wonder that such impictie shalbe found in any creature indewed with reason, but I remitt iudgemēt to God. Thus you procede.

THE ADVERSARIE.

- The
30. section.
Hebr. 10
- 1 The Apostle saith, God hath from the beginning chose you to saluatiō through sanctifying of the th^e spirit and through beleuing the truth be-
re we do learn that they which be chosen to saluatiō they be sanctified by the spirit and beleue the truth, and that such may fall it appereth by that which is written in the Epistle to the Hebrues, how much more suppose you shall be persuaded which treadeth under fere the Same of God, and counteth the blood of the testamēt, where with he was sanctified as an
 - 2 unholie thing and doth dishonor the spirit of grace, also he exhorteth them, not to cast a way their confidence and not to withdraw them selues unto damnation, he which withdraweth him self unto damnation was afore in the state of saluation as he that withdraweth him self unto saluation was afore in the state of damnation, of this change
 - 3 speaketh Paule to the Ephesians: remember that ye being in tymes past without Christ being aliens and strangers from the testamēt of promes having no hope and being without God in this world, but now by the meanes of Christ Iesu ye which some tymes were far of, are made ne by the blood of Christ. And againe now therfore ye are no strangers and forerers, but coterengs with the Saintes of the household of God.
 - 4 Here doth Paule write to the elect, whom he affirmeth in tymes past to haue bene without Christ, and we are sure that without Christ there is no election, he saith also that they were without the testamēt of promes, and all they which be elect pertain to the promes but now (saith he) ye be coterengs with the saintes and of the household of God (This is a change from death unto life, from the bondage of the deuil to libertie in Christ Iesu, from the wrath of God to the fauor and exceeding loue of God, from the infernall prison to the heauenlie Ierusalem of the cōtrarie exchange and mutation, it is written to the Hebr. where it is declared,
 - 5 how they which were once lightened and had tasted of the heauenlie gift, and were beco partakers of the holie Gost and had tasted of the good will of God, and of the power of the world to com, that they may fall a way, and crucifie the sonne of God a freste and make a mock of him. I can not tell what can be more plainly spoken cōtrarie to you, which affirm that they which be once elect can neuer fall out of the same election, unt condemnation, for if these wordes were not written in the scriptures,
 - 6 if I or any other should speak the ye wold say they were fals and we liars And yet I am sure rather thē ye will submit your self to the truth ye had rather seke an narrow bore to crepe out at, what will ye say, if ye denie
- Hebr. 6

such one as receaued all these cheif benefites, that any man can receau
 in this world, yea no mā can be participat of so greater giftes during this
 lief. If ye denie such one I say to be elect, surely ye are of a peruerse repro-
 bate mynd, for as much as ye plainly resist the holie Gost, think you that
 God giueth these his cheif saltes, which be such as no creature can recea-
 ue any greater in this world. think you I say, that God did bestow the mea-
 ning, & re ceau no frute of them, but to bestow the in vaine & if God did
 bestow them vpon hym whom he reprobated afore the fundation of the
 world, why he knew that of necessite he should perishe then did he in-
 tend to bestow them in vaine which is fals for as much as the holie Gost
 willesh and exhorteth vs not to receaue the grace of God in vaine, we
 may abusing his grace receaue it in vaine otherwise in vaine did
 Paul exhort vs not to receaue the grace of God in vaine. of suche doth
 also Peter speake, that after they were cleane escaped frame the filthi-
 nes of the world, through the knowledge of our Lord and Sauior Iesus
 Christ, & yet tangled againe therein and ouercome whose latter end is
 wroth then the beginning. And suche one is compared to a dogge which re-
 turneth to his owne vomite againe. And so a sow which was washed, and
 now returneth and walloweth in the mire. I praye you whether were
 these elected or reprobate, of whom Peter speaketh If you say reprobate
 yet were they cleane escaped from the filthines of the world through the
 knowledge of the truth, and had vomited their pysson, & were washed
 cleane If you say they were elect, then marke how they be tangled againe,
 returned to their vomite, & to the filthie myre, but you will say they can
 yet finally perishe Peter knew what he wolde say, and therefore maketh
 you ans were afore hand saing, their latter end is worse thā the beginning
 Brethren saith S Iames if any of you do erre frome the truth, & a norther
 couerte him, let the same know that he which conuerter h the sinner from
 going astray out of his way shall saue a soule fro death. what be they who
 Iames saith, they do erre fro the truth? If ye say reprobate, consider how
 they be conuerted to the truth, and saved from death. If you say they be
 elect you se how that they (being in error) were ordained to death Other-
 wise how can they be saved from death which neither be dead nor yet can
 die Paul wollesh Timothie to informe with all maner them which re-
 sist the truth, if God at any tyme will giue them repentance for to know
 the truth and that they may com to them selues againe out of the snare
 which are hidden captiue them at his will. If thou say that these be e-
 lect to whom Paul writeth, se you not how they be snared of the deuil yea
 and are holden captiue of the deuil at his will. If you say they be reprobate
 the marke will how they by repentance may escap the snare of the de-
 uil but what should I speake of repentance if your opinion be true the
 preaching of repentance is vaine. for as much as the elect can not finally
 perishe, neither fall out of the electio & fauor of God. what need haue they
 of repentance. And the reprobate can by no means assein vnto salua-

7

8

1. Cor. 6

2. Per. 2

9

10

Iacob 5

11

2. Tim. 2

12

1

tion for what purpose should they repent? Then this is no sound doctrine, which ye teach. The lord planted his vineyard hedged it and walled it and planted it with goodlie grapes. If they were goodlie grapes and of a good roote, as we read in Ieremie, then were they no reprobates. for there the lord witnesseth that there could no more be done for his vineyard then he had done, then had he not preordinate them to destruction. But (as he saith) I made the o Israel that thou mightst serve me yet became they reprobates, and perished. by this we see that the elect and chosen become reprobates through their wickedness and wickednes. The lord will be mercifull vnto Iacob, and will yet choose Israel againe, and set them in their own land, Seeing the lord doth choose them againe, then were they full nout of their former election when Israel was young I loved him and called my sonne out of the land of Egypt, forasmuch as Israel was the sonne of God, and that also beloved inasmuch that the lord led them with cordes of friendship, and bondes of love they must needs be the elect of God, yea because they prouoked the lord through their abominations, they are cast away, and the lord rewardeth them according to their desertes.

A N S W E R.

If I should labor to the end of this your most confused worke, to reduce euerie scripture by you wrested and abused to the true meaning and vnderstanding of the holie Ghost as hitherto I haue done in the most parte of them, which ye haue alledged, my trauaile should be great and the work should exceede a iust measure. Therefore seeing that sufficiently, by the plaine scriptures of God, I haue confirmed the doctrine, which we teach, beleue, and maintein: and by the same truth of gods worde I haue confuted your error, from hencefurth I intend, onely to touche the proposition, which ye maintein: and by confuting the same, briefly ether by scripture, or els by exemple to shew in what sorte ye wrongfully apply the scriptures, to maintein your error offering yet to satisfie, to my power, such as charitably shall ask of me, by word or writing further explanation of any scripture by you alledged, & by me at this tyme not fully resolved.

The chief propositiō which ye maītein to the end of this your book, is that the elect may fall frō their election To the which I answer, that if ye vnderstand, that those whom

whom God the father hath elected in his eternall coun-
 sel, to liue euerlasting in Christ Iesus, may so fall from
 their election, that finally they perish, if this (I say) be
 your vnderstanding, then I feare not to affirme, that
 proposition to be vtterlie fals, erroneous, and dānable, as
 it that doeth expessedly repugne to gods plaine scrip-
 tures. for Christ Iesus doeth affirme that so many as his
 father hath giuen to him, shal come vnto him, And to
 such as do come, he promisetli life euerlasting which
 he hath in him self, for the saluatiō of his flock, where-
 of none shal perish, for furth of his hands, can none be
 pulled away.

*The an-
 abapti-
 fles
 holde
 that the
 elect may
 fall from
 their e-
 lectio.
 Iohn 6
 Iohn 10*

But because this before is largely intreated I come
 shortly to the scriptures which ye abuse.

*To the 1
 2 & 3*

First ye proue, that those which be elected, be sanc-
 tified by the spirit, and through beleuing of the trueth
 which we confesse to be most true. Thereafter ye alled-
 ge that such, as be sanctified, may after dishonor the spi-
 rit of grace tredde doune the blood of the testament, &
 so drawe to damnation. I answer, the cause of your
 error is, that ye make no difference betwext the sanctifi-
 cation, and liuely faith, which is proper onelie to the
 sonnes of God, which once begonne, is perpetuall, and
 that sanctification, and faith, which is common to the
 reprobate, and therefore it is but temporall.

*2. The. 2
 Heb. 10*

If this distinctiō displeaseth you, quarel with y^e holie
 Gost, and not with vs: for of his plaine workes, & wordes
 euident, haue we receaued it. for all Israel were sanctified
 to be y^e kinglie priesthode, all were circūcised, yea & did
 drink of y^e spirituall drink: and yet were they not all in-
 wardly sanctified vnto saluatiō & life euerlasting. The ho-
 le tribe of Leuie were sanctified to y^e seruice of y^e Lord, in
 his tabernacle, but how many of the did stil remaine pro-
 phane perfos, y^e scripture cōcealeth not. Euē so all y^e great
 multitude, whō Christ fed in y^e wildernes, yea all those y^e
 adhered for a time to his doctrine, were after som ma-
 ner sanctified, that is seperated, & denided frō y^e rest of y^e

world. But that sanctification was but temporall, like as also was their faith. we do not denie but that the reprobate haue som maner of faith, ad som sort of sanctification for a time, that is, that they are compelled euē by the impire of the Spirit of God, to confesse and acknowledge that all thinges spokē in gods scriptures, are true. And y^e therefor their conscience in afeare, and terror do seke som meanes to please God for the auoiding of his vengeace. For as this is nother the true faith iustifying neither yet the perfect sanctification of the Spirit of God which reneweth y^e elect, in the inwarde man: so doth nether of both long continue, for they returning to their natural prophanation and darknes, do leaue the waye of light and life and drawe them selues to death and damnation. But hereof without the contumelie of the Sōne of God and without abnegation of his plaine veritie, ye can not conclude that the elect membres of his bodie, can be reft out of his hands, that those for whom so iēnely he hath prayed, that they should be sanctified in the veritie, and that they should be one with him, as he is one with his father, may come to finall prophanation, and so to perdition. we feare not to affirm that to be a thing no les impossible, then that it is, that Christ Iesus shall cease to be head of his Church, and the sauour of his bodie.

It is impossible that chryst should lose any of the membres of his bodie.

To the 4th In the wordes of the Apostle writē in the second chapter to the Ephesians, ye seme not to vnderstand his meaning, where he saith: ye were sōtimes without Christ, (for saye you) we are sure, that without Christ there is no election. In which wordes, thow that writest, plaicst with the simple ignorant reader, the vile sophister, confounding by the inglishe word, without, that whiche in latine is moste evidently distincted. Doth Paule say? Eratis aliquādo extra Christū? or saith he not? Eratis sine Christo? To make the mater sensible to you (my deare brethren) be you neuer so simple, where he saith without Christ, there is no election, that proposition is

The aduersarie plaiceth the sophist's opinion.

true, if it be vnderstand, that man was neuer elected to lief euerlasting, but in Christ Iesus onlie. But if he will affirme that none are elected in Christ Iesus, without Christ, that is to say, before that they come to the true, and perfect knowledge of gods mercies in Christ, that proposition is most fals and doth repugne (as plainely ye may se) to the mynde and wordes of the Apostle. for he affirmeth, that we were elected in Christ Iesus, before the fundation of y world was laid, yea whē we were dead by sinne, ignorant of him, strangers from the testament of his promes which S. Paule calleth to be without Christ, without God in this world, & without the league of the testament. And by these wordes doth the Apostle magnifie the superaboundāt mercies of God shewed to the world in Christ Iesus. By the which he receaued not onely the Iewes who long had continued in league with God, but also the Gentiles to the participation of his glorie: albeit that from the daies of Abrahā, they had liued as dispised & reiected of God. Let the reader now iudge how strongly ye conclude. To the place of the Apostle, touching the illumination of such, as after vterly fall back, I haue before answered, ye vniustly accuse vs, y we seke shiftes and narrow bores, to the end y we shall not be subiect to the trueth. For this is our plaine confession, which we simply and boldly do affirme, that this is a stable and immutable foundation: the Lord knoweth his own, that no creature is able to sepe-
 rat his elect frome his loue, which in Christ Iesus, he beareth to them. Rom. 8.

Where boldly ye affirme vs to be of a peruers and reprobāt mynd, if we deny them to be elect, who haue receaued from God such graces, as man in this life can receaue no greater. It may seme that because ye delyte to speak what ye please, ye take libertie to lay to our charge what soeuer semeth good to you. To the 7
8. 9. &
10.
 I trust ye be neuer able to proue that any of vs, hath affirmed that he who had receaued of the fre gift of God

a true vnfeined and liuelie faith, is not the elect of God, and that faith we knowe do gods children, which cum to aige and discretion receaue in this life, as Peter did : against the which , did Christ pronounce, that the gates and portes of hell should not preuaile. But it appereth to me that your doubt, is ether to witt, whether God bestoweth his great and riche talentes vpon the reprobate. for if so he should do, ye affirme y he bestoweth them in vaine, meaning , to receaue no frute of them. That God bestoweth great talentes vpon the verie reprobate, the scriptures manifestly do witnes , to speake nothing of lief, reason , corporall health , richesse, and honors, which the reprobate in greatest abundance do possesse, doth not Christ witnes, that many shall cry, Lord in thy name we haue prophecied , we haue cast owt deuils , and in thy name haue we done many wonderous workes? And yet shall Christ answer I neuer knew you. Doth not Paule affirme that albeit he knew all mysteries, had all prophecie , and knowledge , and all faith (suche he meaneth, as by the which miracles are wrought) yet without he had charitie he were nothing ? But yet I pray you, do prophecie, knowledge, the gift of tongues and of miracles cease to be the good and riche talētes of God? ye crie yet are they bestowed without hope of frute to be receaued, & in vaine, if they be bestowed vpon the reprobate. That of you is boldly and most blasphemously affirmed. for God knoweth the frute which his Church shall receaue, not onely of those spiritual talentes how wicked that euer they be (to whose dispensation, they are committed) but also of the corporall and temporall benefit , yea of very tyranny, doth his wisdom and goodnes cause a frute and commoditie com , and spring out to his Church. By the tyranny of Nabuchadnezer, he punished the proude contemners , and tried , and partly purged his children , who before were slothfull , and negligent. by that great conquest and victorie, whiche he gaue to Cyrus, he procured the deliuerance

deliuerance of his people from bondage. By the great abundance of victuales, giuen in the daies of Pharaow, were Iacob and his children susteined. And think you that without frute and all together in vaine, were these and the like benefites bestowed? althogh that the most part of these were idolatrers, cruel murtherers, and reprobate, to whose custodie, these talētes were cōmitted. ye are to bolde thus to controle God. for his wisdom will not in all thinges be subiect to your foolishnes. The diuersitie of creatures here beneth in earth, may teach you more sobrietie. How many cratures I pray you appoynt to our iudgement to be superfluous and vainely created, not onelie because they profit not man, but becaus they are vnprofitable to them selues? but shall we therfore accuse gods wisdom, by whom they are created? God forbidde. for besides the omnipotencie of his power, and wisdom manifested in their creation, he alone knoweth their vse, profit and commoditie, which euery creature receaue of an other, how dull so euer our senses be. And the same ought you to confidre, in all talentes, and giftes committed to mā, how wicked so euer they be, to whom they are committed. for not onely therin is gods goodnes to be praised w̄ extēdeth ȳ self, in some cases euē to his enemies, but also som profit doth euer arise to his Church, by his graces, how so euer they be abused, by the reprobate. The pregnāt witt and subtrill ingin of Iulian the apostatate, serued the Church, in stede of aspurre in histyme, and caused the godlie learned more diligently to searche the scriptures of God, then be fore they had done. And the same doth your peruerse iniquite this day towarde vs: Where ye say, *that it is fals, that God did intend to bestow his talētes in vaine.* for asmuch as the holie Ghost willoth and exhorteth vs not to receaue the grace of God in vaine, yet not withstanding God willoth not vs to receaue his grace in vaine, we may abusing his grace receaue it in vaine otherwies in vaine did Paule exhort vs, not to receaue his grace in vaine. These be yō wordes & this is your reason w̄ I leaue to be iudged vpō, by ȳ godlie reader for we do not

Gods talētes in the very reprobate do profit gods Church

say that God bestoweh his giftes in vaine (albeit the reprobate be participant thereof) but it is you y^e affirm that in vaine and without frute they are bestowed, except that all be elect to life euerlasting y^e receaue them. which doctrine is so strange to vs, that we doubt not to affirme, with the hafard of our liues, that by gods scriptures, it can not be mainteined. The wordes of the Apostle in the place by you alledged, nether affirmeth what man may do, nether yet what he may not do: but he declareth how diligently & carefully not onely by preaching, but also by exhortation and praier he trauailed, that his labors myght be frutefull amongst them, and so that they should not receaue y^e grace of God in vain. But admitting that he had said, I commande you not to receaue the grace of God in vaine, could ye thereof conclude any more then ye may do of these wordes, be you holie, for I am holie, saith the lord? There is a precept geuen, but in whom standeth power to perfourme the same? If it stand not in man, say you, in vain is the precept giuen. how you be able to proue that, I remitt to your better aduifemēt. To me is nothing vaine that God speaketh or commandeth. for I am assured y^e ether by gods will reueled are the elect instructed, how they ought to walke, or els are the reprobate in their consciences cōuict, that knowing gods holie will, obstinately they rebell against the same: and so are they wittnes to their own iust damnation.

*The place of the
2. chap.
of Peter*

The place of Peter doth manifestly fight against you: for how soeuer the dogge hath vomited the corruption of his stinking stomocke: and how so euer the sow hath appered to haue bene clenfed: yet nether of both chāge theire owne nature. But y^e dogge remaineth the dogge, and therfor can do none other thing, but to returne to his vomite, and the sow remaining the sow, must nedes returne to wallowe in the myre. But (say you) Peter affirmeth, that they were verely escaped. I answer, as touching the truth and nature of the doctrine which they professed

professed, so they were. for it was the verye true knowledge of God, which was offered vnto them, and whiche apperantly they had receaued. In w^{ch} if they had continued, they should verely haue bene free frome all bondage, according to Christes promes. But becaus they were none of his chosen shepe, nor peculiar flocke, they did decline frō y^e holie cōmandemēt, and so were their last wors then their first. because y^e the seruant knowing the will of the master and not doing the same is worthie many stripes. All this I know doth please you, except, y^e I affirme that they were neuer of Christes chosen nōbre, no not euē whē they professed most boldly, whē they liued most streitly, and when most they appered to haue bene purged. I will not bynd you to beleue myn affirmation, except that I bring y^e witnessing of the holie Gost, S. Iohn saith, they haue passed out frō vs (he speaketh of antichristes) but they were not of vs, for if they had bene of vs, of a trueth they should haue remained wth vs &c. These wordes nede no cōmētarie: for saith he, they haue passed out frome vs. And why? because they were not of vs, no not euē whē they professed most earnestly &c: Shut vp your own eyes as ye list, this light shall ye neuer be able to obscure, much lesse to extinguish. The place of S. Iames, and of y^e Apostle Paule to Timothe. 2. Timoth. 2. do teach not onely the ministers of y^e word, but also euerie faithfull man, how carefully one should procure the saluation of an other. And to make all mē more diligent, in doing their duetie, he declareth in what extreme danger stand such, as do erre frō the trueth, or that remaine in bondage of Satā, as also, what acceptable seruice vnto God, do such, as by whom God calleth others from the way of damnation.

That this is the simple meaning of both the Apostles, I trust euerie godlie man, y^e diligently will read the text, shall confesse with me. your foolish questions demanding, whether they were elect or reprobate, of whom the Apostle speaketh, and your academical reasons groun-

Q.iii.

ded vpo your own fantasies, I omitt as vnworthie to be answered: for y^e Apostle speaketh to no one particulare sort, but proposeth a cōmō and general doctrine, for the endes which I haue rehearsed before. And albeit ye feare not now to affirme, that the preaching of repentance is in vaine, if our opinion be true, the day shall com, when ye shall know, that nether was the sharp preaching of Iohn, nether yet the glad tydings and amiable voice of Christ Iesus, blowen to the worlde in vaine, albeit that the Scribes and Pharesies remained still the generation of vipers, and that they could nether feare nor beleue the promes of saluation, because they were not of God, but of the deuil, whose children they were.

Isaiah

5

The places of Isaiah and Ieremie, I haue before declared, & therefor in few wordes I will touche y^e purpose of the holie Gost, which was not to instruct that people whom, when, or how many God had elected to lief euerlasting in Christ Iesus his Sonne, or whom for iust causes, he had reprobated, but to conuict them of their manifest, and most vnthankfull defection, and to take from them, all excuses, both the prophetes do declare, how gently God had entreated them, yea how beneficial he had bene to their fathers, whom he called from ignorance, whom he nourished in his own knowledge, and at length planted, and hedged them about with all munition and necessarie defence. So that now the children declining to Idolatrie could haue no excuse. for their fathers Abraham, Isaak, Iacob, and Dauid, whom he calleth the faithfull sede, gaue vnto them no such example. But how saith he, art thou now changed, to be vnto me a degenerate vineyard? what maketh this, I pray you, for your purpose, or for to proue, that these, that be elected in Christ Iesus, to lief euerlasting, may be com reprobates? If I should answer, that the stocke which was planted faithfull, remained faithfull, but that it produced many rotten,

and

Ierem.

2

and vnfrutefull branches, which therefor, must needs be cut of, none of your sect were able to confute me. for I should haue the Apostle for my warrant. But I delyte in nothing somuche, as in the simple and native meaning of the scriptures, as they be alledged in their own places by the holie Ghost. The places of *Isaiah* the prophetes *Isaiah*, and *Hoseas*, haue not both one 14 end. for *Isaiah* in the 14 chapter doth promes in the person of God, that he wold shew mercie to *Iacob*, and that he wold choose *Israel* againe: yea that he wold destroy *Babylon*, for their saik, and so wold choose his people to him self againe, whom for a tyme, he appered to haue reiected, so that other lordes then he, did beare rule ouer them. But *Hoseas* in the contrarie sense affirmeth, that because they had abused the long pacience of God, and had not righteously considered, how tenderly he had intreated them, that therefor should the sword roshe in into the citie, that it should destroy, and deuore, so that none should be found to releue them. This I dout not, is the meaning of both the prophetes. O but you crie, here is mention made, that God will choose his people againe therefor he had once reiected, whom before he had chosen. I trust ye will not, that gods Maiestie shalbe subiect to periurie, for the establisshement of your error. he had before solemnely sworn not onely to *Abraham* but also to *Dauid*, that he wold for euer, be the God of that people, and that of the frute of his loynes should one sitt vpon his seate, and that for euer. If he had so reiected his people, that no election had remained, neither yet that he had made any differēce betwext them, and the prophane natiōs, before the cōming of *Christ Iesus*, where was the stabilitie of this former promes? we know, y the giftes, and vocation of God, are without repentāce in him self, y he casteth not away such, as he beforeknew to be his own, but that in y greatest extremite, his promes abideth stable, as in this people he most

evidently declared . for he did not so disperse them, so reiect them, and as it were in his anger cast them of, and giue them ouer to the appetites of their enemies, but that still he did knowe , and auowe them to be his people, yea euen in their greatest calamitie. As in these wordes he doth witnes, saying, when they shalbe in the land of their enemies I will not refuse them, nether yet will I dispyse them, so that I will vtterly destroy them, or make my couenante with them, to be of none effect, for I am the lord their God. for then I shall remembre myne old couenant, which I made with the when I led them furth of the land of Egypt , in the presence of the Gentiles, that I might be their God, I the eternall . And in the same prophete, in many places mo, the same is most eident. for thus he writeth foreseeing their captiuitie: Yet now heare o Iacob my seruāt and Israel, whō I haue chosen, thus saith the Lord that made the, and formed the, from the wombe: he will help thee, feare not o Iacob my seruāt (aduerte that yet he doth acknowledge Iacob to be his seruāt, euen in his greatest miserie) and thou righteous whom I haue chosen, for I shall powre owt waters vpon the thirstie , & floodes vpon the drie grounde : I shall powre furth my spirit vpon thy sede , and my blessing vpon thy buddes. And in the same Chapter , after that he hath reprobued the vanitie of idolaters, he saith : Remembre these (o Iacob and Israel) for thou art my seruāt, I haue formed thee to this purpose , that thou shouldest be my seruāt : o Israel forget me not &c. For my names sake will I differ my wrath , and for my praise will I refrain it frome the , that I cut the not of &c. Lift vp your eyes to the heauens , and beholde the earth beneth, for the heauens shall vanish away like smoke , and the earth shall wax olde like a garment, and they that dwell therein shall perish in like maner, but my saluation shalbe for euer (he meaneth the deliuerance, which he had promised to that people) and

Isai. 44.

Ysaiah
48.Isaiah
51.

and my righteousness shall not be abolished &c. For a li- *Isai. 54.*
tle while haue I forsaken thee, but with great compas-
sion shall I gather thee &c. And the sonnes of strangers *Isai. 60*
shall buyld vp thy walles, and their kinges shall serue
thee. for in my wrath I smote thee, but in my mer-
cie I had compassion on thee &c. For Zions sake I wil *Isa. 62*
not hold my tongue, and for Ieruselems sake I wil
not rest, vntill the righteousness thereof breake furth,
as the light, and the saluacion thereof, as a burning *Isai. 61*
lamp &c. And their sede shall be known amongst the
Gentiles, and their buddes among the people: All
that se them shall know them, that they are the sede,
which the Lord hath blessed. These and many places
mo, do manifestly witnesse, that God did neuer befo-
re the comming of Christ Iesus in the flesh vtterly re-
iect and refuse that people (as that they did not ap-
pertein vnto him) but that he did auowe them to be his
chosen, his peculiar people and his inheritance, euen
whē they were in greatest miserie. Yea further God had
continually of the sede of Abraham, during the tyme
of the Law, and the prophetes, som nombre openly to
glorifie his name in the eyes of the world. And there-
fore consider with your self, how iustly ye gather vpon
these wordes of the prophet, God shall yet againe choose
Israel, that therefore God had vtterly reiectēd all Israel,
yea euen from the life euerlasting. for except that so ye
conclude, ye haue proued nothing of your purpose, for
the controuersie standeth not betwext vs and you, whe-
ther that God doth somtymes choose, and promote a
man, or a people to honor and dignitie in this life, &
thereafter iustly depriue him or them from the same.
for this did we neuer denie. But the hōle controuersie
consisteth in this point, whether that such as God in his
eternall counsel, hath elected in Christ Iesus to life e-
uerlasting, can after be reprobated, and so finally perish
and that shall ye neuer be able to proue. That the sim-
ple reader may the better vnderstand the meaning of y

*How
God did
choose Ij
rael a-
gain.*

prophete, this I adde The people in the captiuitie of Babylon were so oppressed, and so destitute of all hope euer to be restored to any dignitie or libertie againe. That to them it appered a like possible to raise the dead carcases of such, as were buried in their graues, as to deliuer them, from the handes of the proud, and puissant Babylonians. And therefore doth not onlie Isaiah, who long afore saw their bondage, & the redemption from the same, but also Ieremiah & Ezechiel, who did se it with their eyes, with great boldnes & cōstācie affirme, that they shoulde be deliuered from that bōdage, y they shoulde be married w God & so shoulde be choosen againe, as o Prophet here speaketh, w is not to be referred to y part of God, but to the apprehension of the people who thoght them selues vtterly forsaken and reiect-ed of God. Against this temtatiō, y prophet saith: God shall choose Israel againe, that is shal restore them to y former dignitie, yea to a greater. And y shoulde be do in such sort, y they should know y he was God merciful cōstant, and immutable of his promes. And so the reuatiō of the league in such sort, that the worlde might se that God fauored Israel, is called the new election, & new mariage, not that God had euer in him self decreed and purposed, that the Messias and blessed sede shoulde descend of any other nation, but of the sede of Abraham and house of David, but that the people, in the tyme of their affliction, had receaued such a wounde, by reason of their grievous plagues, and former offences that they thoght y God had vtterly reiect-ed them, let y prophetes be redde with indifferent iudgement. And this I doubt not shall appere most true. Now to the rest of your scriptures.

A D V E R S A R I E.

The 31 lectiō. *Christ commandeth Iohn to preache vnto the seuen Congregations Among whome were bothe elect & reprobate to whom he vsesh no suer manner of doctrine, as ye teach. that the elect could not fall from their election but warneth them to take hede that they lose not that which they had gotten but labore to increase. threatening them with destruction if they forsake the grace; whereof they were made part*

takers neither discouraged be the most wicked of them, as ye do, saying,
 that by the preordinaunce of God, they of necessity must perish, but willet
 them to repent and amend, and they shoulde lue. yet knew he both
 who were elect and who were reprobate. To the congregation of Ephesus,
 he saith that she was fallen from her first loue, and without she re-
 membered from whence she was fallen, repented, and did her first wor-
 kes, the Lord wold shortly come and remoue her candlestick out of her
 place. The congregation of Smirna he commandeth to be faithfull vnto
 the death, and so shoulde she receaue the crowne of life. If Christ had bene
 of your opinion, he had not vsed such manner of doctrine. In vaine shoulde
 he exhorte the reprobate to be faithfull, whom he had cast away, and
 superfluous were it, to exhort the elect, who he knew, to be predestinate
 so that they coulde not fall. In the congregation of Pergamus were two
 most detestable sectes, that is Balaamites, and Nicolaitans, whom the
 Lord did hate, then were they not beloued, and so consequently were they
 not elect after your opinion yet willet he them to be conuerted, and to
 receaue a new name written in white stone. In the congregation of Thia-
 tyra was the fals prophetesse Iesabell to whom he gaue space to repent,
 and (as Peter saith), the long suffering of the Lord in saluation, then
 might she haue repented not withstanding she did not repent, then was she
 reprobate, likewise vnto them which committed fornication with her,
 that is idolatrie, repentance granted. The congregation of Sardis though
 in name she did lue, yet in dede she was dead. And that of her which
 was yet a lue was in danger of death, wherefore he willet her to call
 to remembrance, what she had heard and what grace she had receaued
 and to repent her of her imperfect workes, and watch, lest the Lord
 shoulde like a thief come vpon her vnwares. If the congregation of Sar-
 dis was elect, then in vaine doth the Lord threaten her after your opi-
 nion, and if she was reprobate, what auaieth it to watche and re-
 penie. The congregation of Philadelphia, he commandeth to holde fast
 that which she hath that no man take away her crowne (as Peter saith)
 Beware lest ye with father men be also plucked away through the error
 of the wicked, & fall from your owne steadfastnes what shoulde they fea-
 re the losse of that which (as you say) they can not lose. The congregation
 of Laodicia which was neither hote nor colde, but wretched miserable,
 and poore and blind and naked, if ye say it was elect yet the Lord threat-
 ned it that he wolde spew it out of his mouth, if you say that they were
 reprobate, yet might they bene saued, growe feruent and repene. And
 where they were poore they might haue bought of Christ tried gold in
 the fier to make them rich and where they were naked they might be clo-
 thed with white rayments of righteousness to couer their filthy nakednes
 Moreover they might haue gotten the salua of true knowledge, by the
 spirit of God to anoint their blind eyes, here we se, how that there is none
 of these congregations so elect, but they might fall, & therefore haue neede of
 exhortations to be constant vnto the ende. Lest perchance as Paul the elect

Apocal.

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2. Pet. 3

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Apo. 3

Apoc. 7

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2. Pet. 3

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- vessel of God, sweareth him self they shoulde become cast away & reprobates, & againe there be none so reprobate, but they be here comforted, space of repentance granted thā to turne frō their wickednes, & liue. So wolde I exhort you to repent, and turne from your errors, and to seeke for this saluē of
- 11 true knowledge to anoint your blind ignorant eyes, that ye might perceiue, how ye be partakers of all the falses which were found among the seuen congregations, by that ye are infected with this poysoned error of men necessarye, and stoicall destinie, more then they. God grant that ye may be also partakers of the mercie and grace offered to the said congregations: first ye participate with the congregation of Ephesus in that there is of you which call them selues Apostles, & are liars, with the cōgregation of Smirna in that there be among you which call them selues Iewes, that is spiritual Iudaistes, and are of the congregation of Sathan, with the congregation of Pergamus in that Sathan dwelleth among you, and ye are become persecuters of Anטיפas, that is of the faithfull: and in that ye mainteine the doctrine of Balaam giuing the people occasion of sinne, with
- 12 the congregation of Thiatira in that ye haue the spirit of the prophesse Iesabel, teaching a careles, and licentious life: with the congregation of Sardis, in that ye haue a name that ye liue, and ye are dead, and in that your workes are not perfect: for ye teache that by no meanes can they be perfect in this worlde, with the cōgregation of Philadelphia in that as is afore said, ye are become the cōgregation of faithfull Iewes of Christes cōgregation with the cōgregation of Laodicia, in that ye are wretched, miserable, blynd, naked, and neither heate nor colde: for
- 13 ye though ye exhort your disciples to do wel, yet to pull all earnest seruantes from them, ye say they can neuer attaine to any perfectiō during this worlde. Take hede therefore what Christ spew po u out of his mouth, Behold I stand, saith the Lord, at the doore & knocke: if any mā heare my voice & open the doore I wil come in to him & wil suppe with him & he with me. Open the doore in time: refuse him not which calleth by his voice. And so you shalbe certain of your election: but if you shut your doore and refuse him which calleth, and if you do not obey his voice then are ye cast away without ye repent in time. Thus it becometh vs all to talke reuerently of
- 15 gods election so far onely as we fele by experience the spirit of God worke in vs: So that when we fele the spirit of God increase in vs, we may be assured that we are in his fauor, but when we be led away frō one way to another as Dauid was in abusing Bearseba & killing Vrias, let vs not presume then to be beloued of him which hated all workes of iniquitie.

ANSWER.

When I did first read this your blasphemous rayling, I did wonder to what purpose, ye wolde rehearse the aduertisementes, admonitions, and exhortations giuen to the seuen Churches in Asia, & vnto all other churches in their names and conditions, seeing that nothing in the

the same can serue your purpose, yea altogether the holie Ghost through y^e hole worke, doth manifestly fight against your peccilent errors. and therefore I say at the first sight, I did wonder, to what purpose ye wolde traual, where ye were assured to lose your labor. But when I came to your cōclusion, which ye make in maner of exhortation to vs, I did perceauē, that easie it is to fynd a staf (as the prouerbe saith) to beat the dogge, which mā wolde haue killed. But to the matter. Ye boldly affirme (how so euer ye be able to proue) that the Apostle vseth no such maner of doctrine, as we teach, &c. If ye vnderstand, that because he teacheth not in those seuen epistles, or letters, in expresse and plaine wordes, that from the beginning som be elected to life euerlasting, & others be reprobate, that therefore he teacheth it in no place, ye are not ignorant of y^e answer, and therefore I omitt it. But I aske, if you do not think that the Apostle doth dedicat this his hole worke to those seuen congregations, so doeth him self witnes (as in the first chapter is euident) then what so euer is contained in this hole vision, apperteineth to the instruction, exhortation, admonition, comfort, and before aduertisement of those cōgregations, no les then that, which is contained in these words by you rehearsed. Then let vs heare what is written and spoken by him in this mater, I sawe (saith he) foure Angelles standing vpon the foure corners of the earth holding the foure windes of the earth that the windes shoulde not blow vpon the earth &c. And I saw an other angell ascending from the vpriking of the sonne. &c. And he cryed with a loude voice to the foure Angelles, to whom power was giuen to hurt the earth & the sea (saying), hurt not the earth nether the sea, nether yet the trees, vntil we haue sealed the seruantes of our God in their foreheades. I pray you, why were these, who were to be marked, in the foreheades, more called the seruantes of God, by the voice of the Angell. then others? I knowe you will answer, be-

To the
1.

quid va
let locus
ex parte
negans.

Apoc. 7.

cause of their good workes, and godlie intentions. But from whence I praie you did it procede, that y^e workes, and intention of the one sort were good, and of the other wicked? If you say, from their own fre wil, and power. the holie Gost doth proue you liers, as before I haue declared, and our Apostle assigneth also an other

Apocal.
13 cause, saing, And power was giuen to the beast vpon all tribes, tongues and natiōs, and all those that dwelt vpon the earth, did worship him, whose names are not written in the book of life, of the lambe, who was killed from the beginning of the worlde. Here it is plaine that our Apostle against your affirmation, teacheth that some do worship the beast and so do finally perishe: and other do not worship him, and attein to life. & that because the names of the one are written in the booke of life, and the names of the others are not written, and that more plainly he speaketh in these wordes: Then

Apocal.
14 I looked, and lo a lambe standing on the mount Zion, & wth him a hundreth, fortie & foure thousand hauing his fathers name written in their foreheades &c. and they sang as it were a newe songe, before y^e throne, and before the foure beastes & the elders, & none could learne the song except those hundreth fortie and foure thousand, which were boght from the earth &c. and afre in the 17 chapt. is mencioned of these inhabitantes of the

Apocal.
17 earth, who shall wonder vpon the beast whose names are not written in the book of life, from y^e creation of the worlde. if in these places I say y^e Apostle maketh no difference betwext one sort of men & an other, let y^e reader iudge. if there be difference betwext boght & not boght, writte in y^e book of life, & not writte, to learn y^e newe song & not to learne y^e same, the no dwt o^r Apostle putteth as plaine a difference, as we do, yea y^e hole scope of his reuelatiō is to declare y^e there is a nōbre of y^e elect called y^e spouse of y^e lābe, whō it behoueth to be cōplete before y^e cōsumatiō of all thigs com, & before y^e y^e inocēt blood that hath bene shed, be reuēged vpo those y^e dwell vpon

the earth. and therefore aduise with your selues howye be able to proue, that S. Iohn taught no such doctrine as we teach. But admitting that he had neuer spoken, nether yet of any nombre chosen, that can not fall vterly from their election, nether yet of any nombre reprobate, who must nedes be apprehended with the beast, and with him be cast into the lake of fyre. Is it therefore a good argument, that all those that teach such maner of doctrine be fals teachers? or that no such doctrine is contained in the holie Scriptures? I wil make the like reason: Nether Moises, nether Iohn the Baptist in any expresse wordes, haue left to vs written, that Christ Iesus shoulde be born of a virgin, that he shoulde suffer in Ierusalem, that his disciples should all be scldered, and flee from him, that he shoulde rise againe, and ascending into the heauen, shoulde send the holie Gost visibly vpon his Apostles. nether Moises I say nether yet Iohn, who were excellent teachers, haue taught in expresse wordes any such doctrine, Ergo the teachers of it be fals teachers, & it is not written in gods scriptures. your argument is no better, admitting that the Apostle had neuer made mention of any sort elected.

But now shortly to answer to all which without purpose ye heape to gether in this place, I say first, ye ought to haue made a difference betwext those seuen congregations where Christ Iesus had bene preached, and receaued. and the rest of the worlde w^{ch} the remained, or after was to remaine in blindenes, & error. for to those y^e haue by publicke profession receaued Christ Iesus, be they elect, or be they reprobate do appertein exhortations threatning, y^e doctrine of rep^etice, consolati^on prophecying, & reuelati^on of thigs to com, but to those y^e yet remaine manifest enemies of the trueth, apperteine onelie y^e comon calling to ebrace the trueth, with the threatning of destructi^on, if they contriue vnfaithfull. And therefore becausthese former congregati^ons (as said is) had professed them selues to be of gods housholde they were intreated as his domestical seruantes.

To the
2.3.4.5
6.7.8.
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how ex-
hortati^o
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If any aske the cause why are som so amiably, and others so strangely intreated, I answer, no other cause can be assigned, but that it pleased gods infinit wisdom and goodnes to make that plaine, and euident difference, betwext those that once be receaued in his household (be it by externall profession onely) and those that remaine in blindenes, that the one he commonly doth visit, but the other he doth as it were neglect, and destroy. for what other cause can we assigne, that God so louingly did often call to repentance the people of Israel so often offending from the daies of Moises vnto y comming of Christ Iesus, that he sent vnto them Prophetes to exhort, to rebuke, and to declare the estate of things to come: and in this mean ceason, the space of two thousand yeres, permitted the Gentiles to walke in their own waies? And now after the reiection of the Iewes, what cause can we assigne, that among vs Gentiles, God vseth to stirre vp, now one countrie, now an other to receaue the trueth, to detest and abhorre our former superstition, Idolatrie, and wickednes, and of so long continuance, hath left bothe y Iewes, & turkes drowned still in their blindnes, & damnable errors? we shall find none other cause, I suppose, then did the Apostle se when that he said, to God are knowen all his workes, euen from the beginning, and that he will reuele his secretes to such as please him. ye do not heare in all this reuelation of Iohn, that Babilon is exhorted to repentance y the blasphemous beast is rebuked, ether of his tyranny, ether of his blasphemie, with any promes made to him, that if he will conuert, he shall be receaued to mercie and fauor. No the sentence irreuocable is pronounced by the Angel, that he shall come to destruction.

But Ephesus, Smyrna, Theatira, and the rest of the congregations, which before had professed Christ Iesus, and yet were become not manifest ennemies, but were fallē som in decay of life, some in corruption of manners, and som in heresies, were exhorted to returne to

repent, and to be feruent, to continue, with sharp threatening, if they did the cōtrarie. And why this? because that God before had planted among them his trueth, which yet vtterly they had not refused, and therefore doth he honor them as his domesticall seruantes, but in vaine (say you) for if they be of the elect, they cannot perish: if they be of the reprobate sorte, they can not be saued. This is, of you vnreuerently reasoned, wil ye not suffer God to order his houshold, as best pleaseth his wisdom? This order hath he appointed that the trompet of his worde to exhort, to rebuke, to encourage, to offer mercie to the penitent, and to threaten death, to such as do declyne, shall clerely sound in his Church, so long as he doth acknowledge it to be his. Not that by the word preached, he that was reprobate in gods eternall counsell, may be the elect, and so changed: but that the worde preached, and often repeted, maketh a difference betwext the elect, and the reprobate, euen before man.

*An objection
of the Anabapti-
ste*

Albeit to you it appere superfluous, that God shall fede his children by his own word, which because the reprobate do refuse, therefore do they beare a testimonie of their own iust condemnation in their owne conscience. Albeit I say, this appeare superfluous, yet God hath commanded and established the same, as a thing most necessarie and expedient, for the establishing of his children, and for the manifestation of his owne glorie.

I woder that ye wil not affirme that superfluous it is for aman to till and manure the ground, to prepare for victuales, to eat and drinke, & to do such other things as be necessarie for the conseruation of the life corporall, seing that God hath appointed the daies of man which he cannot excede, and also that our heauenlie father wil prouide for his childre, seing he prouideth for the birdes of the ayre. Assuredly the one ye may cōclude aswel as the other. But herein, I saie, appereth your foolish blyndnes. first that ye make no difference be-

*As bread
is necessary
to the
bodie, so
is gods
worde
to the
soule.*

twext the household seruantes, & those that be without, and secondarely, that ye vnderstand not the vse, the profit, and the effect of gods word preached. Is not y^e kingdom of heauen compared to a nett casten into the sea gathering together all sortes of fishes: whereof albeir that the leperation can not perfectly be made, till the nett be drawen to the drie lad vpon the last day: yet daily by the worde, by exhortacion, by rebuking & threatening, do many things com to light, which before lay hid. how many do followe Christ, for a time, and fall back from him, albeit, that to the end he cryeth, that they shoulde continue. S. Paul affirmeth that he did write his sharpe epistle to the Corinthians for a trial of

1 Cor. 2. them, if they wolde in all things be obedient. if they as true shepe wolde heare the voice of their true pastor, acknowledge, & follow it, which he witnesseth that

2 Cor. 7. they did. And therefor he saith, now do I reioyce, not that ye did sorow, but that ye did sorowe to repentance. By the which was not onely the Apostle comforted as he him self doth confes, but also were they newly confirmed, that the Spirit of God, was not vterly extinguished before. And so albeit, ye can se no frute

The elect haue gre at profit by the preaching of gods words. How the aduersarye abuse Gods word in making fals conclusions vpon many places thereof

nor necessitie of gods wordo preached, except that the nature of the reprobate be changed, yet do gods children fele in experience, how comfortable it is to haue their dull spirites stirred vp by frequent exhortacions: yea how necessarie it is, that their dulnes and vnthankfulnes be sharply rebuked.

The third thing, in which I perceauē you horribly to erre in all this youre long discourse of the seuen Churches, is that where so euer there is precept or commandement giuen to repent, and to continue in faith, or to liue a godlie life, or where so euer mention is made, that space and time is granted to repent, there streight waies ye conclude, then may men kepe the

the commandementes : then may they repent , and so be saued, althogh before they were reprobate. For this ye affirme of Iesabel , she might (say you) haue repented , and haue bene saued , and likewise vnto them that committed fornication with her , is repentance granted . But how vaine is this conclusion, God commandeth that which is righteous , Ergo man may do all that is commanded . God giueth place of repentance to all men, Ergo all men do, or may repent . How vaine I say be these conclusions , such as be not infected with the pestilent opinion of their own power , fre will , and iustice , may easely espie . when ye haue proued that God commandeth nothing , which man may not do by his own power fre, will, and strength, and that repentance so procedeth from , man that in him self, it lieth ether to repent , or not to repent, then may ye sing this song , which so oft ye repete : God commandeth, God giueth space of repentance , God offereth mercie to all , Ergo of their own power, they may repent. But and if we be not sufficient of our own selues to think one good thought , if repentance be the fre gift of God , and if to receaue mercie procedeth of his own fre gift also, then harp so long as ye list vpon that one string, I will answer that except ye make it better aggre with gods scriptures, I must nedes say , that he is worthie to be mocked that continually harpeth vpon a discording string.

As we do not contemne your exhortacion , if we coulde be perswaded, that it did procede from the spirit of lenitie , so can we not acknowledge our selues to be infected with the poysoned error of mere necessitie , and Stoicall destinie , nether yet that we teache a careles , and libertine life , nether that we giue occasion of sinne to the people. finally that we can not confes that we teache, and mainteine idolatrie (as most vniustly ye accuse vs) without any further

probation. for that any such crymes reigne and are permitted amongst vs without punishment, ye be neuer able to proue. We do not denie, but that among vs haue bene men infected with all crimes, which ye lay to our charge. for som of you were once of our nombre, so far as man coulde iudge: but as you haue made your selues manifest, so haue others also. But yet it seemeth far repugnant to equitie and charitie, that the treason of Iudas should be laid to the charge of the faithfull Apostles. If I list to take my pleasure in examining your liues, and applying the offences of those churches to your faction, I doubt not to bring better testimonie for my affirmations then ye haue broght against vs. But that I omit to better opportunitie, willing you in the mean ceason to remembre that he which speaketh alwaie what he listeth, is compelled some tymes to heare that which he wolde not. At one worde to answer to your sclanderours, and malicious accusations, we appele from your sentence vnto him, whose trueth we maintein, not that we feare, but that with your confusion we coulde reiect your venom, in your own stomockes againe, but that we are determined not to cōtēd with you in dispitesull railing, and vniust accusations, which is your purpose in this hole book in w^{ch} ye thus procede.

THE ADVERSARIE.

The 32
secti-
on.

Often times ye vse this saying, Gods election was afore the fundacion of the worlde without any condicion: wherefore they^t which are elect, they be elect without any condicion by the immutable decree of Gods goodnes, so that they can neuer fall out of the said election:
 1 other wise gods election were not certeyne: to the which I answer that Gods holie election is without any condicion, sure and certeyne in Christ Iesu, without whome there is neither election nor saluacion. further man is made sure in the election by the promes of God in Christ Iesu, of which promes, when he is made partaker, he entereth in couenant with God, but when he breakeh the couenant, he forsakeh the promes, & when he forsakeh the promes, he refuseh Christ, in refusing Christ, he falleth out of the election: not withstanding the election abideh
 2 sure in Christ: election hath no promes without faith, true faith
 33 gods

is gods worke by his grace, and is also partly mans work, by consenting thereto. wherfor Paul calleth the righteous some workers with God, because they worke together with him: now if man for his parts according to his nature be inconstant in his faith, then is he out of promes, wherby he was made sure of his election. yet gods election remaineth sure and stable in Christ Iesu. Adam and all men in him before the transgression might fall from God by sinne, notwithstanding the election. why may not the most righteous of vs all fall now by sinne from the election? is our election surer now after transgression, than it was afore transgression? The holy Ghost saith, yet Cain went away in his wrath from wisdom, but a man can not go away from that which he neither hathe nor can haue. further God gaue him warning afore, whiche was sufficient, to withdrawe him fro his euill intencion. To Cain said the Lord, why art thou wrothe? & why is thy countenance abated? If thou do well, shall there not be a promotion? And if thou doest not well, yett not thy sinne in the dores? vnto thee also pericemeth the lust thereof, and thou shalt haue dominion ouer it. If Cain was a reprobate afore the fundacion of the world, then had he no dominion ouer his lusts, to chooseth the good, & leaue the bad, for then might he haue liued: yet God saith, Thou shalt haue dominion ouer it. wherfore it is plaine that Cain was no reprobate, when the lord spake these wordes to him. further if god gaue not Cain dominion and power to subdue his lust, who was then the author of his sinne? whether is the sword whiche killeth, hauing no power ouer it self, more to be blamed, or he whiche hath it in his hand? if God gaue not Cain power to overcome his lust, and grace wherby he might be saued, who is the cause of his damnation? God is faithful (saith Paul) which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way that ye may be able to beare. likewise did God with Cain in his temptatio warning that if he did well, he should be rewarded: if he did euill, he should be punished: for there incouraging to do well, and that he should not faint, God shewed him how he should haue dominion ouer his lust to rule it. This notwithstanding he went away in wrath from wisdom and forsoke the counsell of God whiche mercifully called him to liue. After the flood, Ham was blessed of God as his father Noah and his brethren Sem and Iaphet, and with the same blessing wherewith they were blessed: yet fell he from righteousness reioysing in euill. And then he became accursed and not afore: but all reprobates be under the wrath and curse of God. So Ham when he was blessed of God, he was not reprobate, for then should he haue bene both blessed and cursed, loued and hated all at once. The Israelites which were deliuered from the oppression of the Egyptians, were chosen and called of God to go and possesse the land of Canaan Under the conduct of Moses, yet neither Moses for his effence, neither any of them because of their disobedience obtained that wherunto they were ordeined and chosen of God, except two per-

- sons Iosua and Caleb. Moreover the same Israelites were in gods holie election and called of God from their finnes, and chosen in Christ to liue and health as Paule witnesseth, saying, oure fathers were all vnder the cloude and all passed through the sea, and were all baptised vnder Moyses in the cloude, and in the sea, and did all eat of one spirituall meat and did all drink of one maner of spirituall drink, and they drank of that spirituall Rocke that followed them, which Rock was Christ, behold how Paule so often rehearsed this word, all, to declare their choosing and calling to be generall, yet there after (saith he) in many of them had God no delite, for by sinne they fell from Christe and out of their election, and so perished. And there doth also Paule teach vs how those thinges chanced them for examples, to put vs in remembrance that we do not likewise by sinne fall from that wherunto we are chosen and called of God. Let him therefore which
- 11 thinketh he standeth, take heed lest he fall. But you say, that he which standeth may well stumbe, but he can not fall, wherfor your doctrine being contrarie to the saying of the holie Ghost must be fals, as for them which ye say were reprobates before the world in Vaine should they take heed of any fall seeing afore they were, they had so sore a falle that they
- 12 could neuer rise againe, and so depe a fall euen to damnation that they can fall no further. Balaam was filled with the spirit of God, the spirit of treuth, the spirit of power and the spirit of grace so largely that whom so euer he blessed, he was blessed, and whom so euer he cursed he was cursed, but the blessing of the vngodly reprobate
- 13 is verie cursing, so that whom so euer they curse, God blesseth and who so euer they blesse God curseth. wherfor Balaam during the tyme that he him self was so blessed of God, he was no reprobate, but the choosing of God and might haue continued in the grace and fauor of God. And thereto was exhorted of God, saying, go not thorow with them, neither curse the people, for they are blessed. where that it is to be noted that this people was blessed and not withstanding by idolatrie and carnall
- 14 lustes they fell from the fauor of God. And in steede of blessing gods curse fell on them, as is appereth in Numeri. Likewise Balaam through couetousnes, lousing filthie rewarde and conuincing in sinne, he fell from righteousness and forsook the treuth, and perished with the cursed vngodlie. Saul and his house was elect and chosen of God to be
- 15 king and reulers ouer Israel, and that for euer as Samuel witnesseth saying at this tyme wold the lord haue established thy kingdom vpon Israel, but now thy kingdom shall not continue. Here you se how Saul the elect anointed of God doth fall from that wherunto God had chosen and ordeined him. And thereafter in the fifteenth chapter, because thorow hast cast away the word of the lord, therefore hath
- 16 the lord cast away he also from being king, wherof we learn that Sauls fall was not by the fore ordinance of God, seeing he ordeyned

the contrarie, but through his inobedience to gods word, wher-
unto he might haue obeyed if he wold. Salomon receaued grace
and wisdom of God aboue all other, which was a tyelic figure
of Christ, of whom God saith so: Salomon I haue chosen to be
my sonne and I will be his father, I will establishe his kingdome for
euer, yet did he fall from this grace, and wrought wickednes in the
sight of the Lord, lusting after strange fleshe and committing ido-
latrye, and where as God choose him to be his sonne, he turned his
heart from God, and followed Ascaoth the god of the Sidons, and Mel-
com the abomination of the Amonites, he buylded an his place for
Chamos the abomination of Moab, and vnto Moloch the abomination
of the children of Ammon, and lyke wies for all his orwillandish
wyues, which were agreate nombre that brent incense, and offered
vnto their goddes. Here haue we a notable example of
Salomon the elect sonne of God, whose kingdome God had promised to estab-
lish for euer. Yet he became he childe of the deuil turnyng his
heart from God, And giuing him self ouer to the lustes of the flesh, and
most vile abominable idolatrie. Ieroboam was chosen of God and anoin-
ted by the prophete Ahia, king ouer the 10 tribes of Israel, to who God
made a covenant that he wold be with him, and buyld him a sure house
that should continue euen as he had promised afore to his seruant Dauid a
man after gods own heart. Yet did Ieroboam, not withstanding the ele-
ction and fore ordinance of God fall from the fauor of God, set vp two
golden calues, one in Bethel and the other in Dan, and made Israel sinne
against God to his own and their vtter subuersion. Iudas was elect of
God to be the salt of the earth not vnsauerie for that serueth for no thing
but he became vnsauerie salt throghe his own wickednes, Christ chose
him to be the light of the world, which should so shyne before all men
that they might glorifie by him God the father, but he cause he loued dark-
nes better then light his candellstik was remoued and his light quenched.
Christ chose him to be one of the twelue, whiche should sit on the twelue se-
ates iudgeing the twelue tribes of Israel, but because he made not his ele-
ction and calling sure by good workes as Peter speaketh his name was
wiped out of the booke of liue. Christ loseth none of them whom the father
gaue him except Iudas, whiche by transgression (as Peter saith) did fall
& was found vnworthie of his election. Here might the terrible and gre-
uous fall of Iosias with diuers others be alledged, which for prolixitie I passe
ouer. All these aboue rehersed and many mo, receaued the grace of God
in vaine, And therefore did God cast them away whom afore he had cho-
sen euen as he did Ierusalem, of whom it is so written, I will cast of
this cite Ierusalem which I haue chosen, and the house, of whiche I said,
my Name shall be there for though God of his mere mercie hath chosen vs in

Christ Iesu to be heires of eternall lief, yet if we refuse him, he will refuse vs. & if we denie him, he wil denie vs And so as the Prophete saith, *2. King.* our own wickednes shall reprove vs, and our turning away shall condemne *23* vs: and therefor saith the lord by his prophete *Ezechiel*, if the righteous turn away from his righteousness, and do iniquitie, all the righteousness that he hath done shall not be thought upon, but in the fault that he hath of- *Jerem. 2* fended withall, and in he sinne that he hath done, he shall die. *Ezec. 18*

ANSWER.

To the 1 The same proposition whiche before I haue proued most fals and deceauable, ye yet labor by multiplying of examples, nothing appertaining to that purpose, to defend and mainteine.

Your proposition is that albeit the election is sure and made without all condition in Christ Iesus, yet is there none so elected in him to lief euerlasting, but that he may fall to perdition, and become a reprobate. And for the probation hereof before ye enter to your examples, ye vse two reasones. The former, without Christe (say you) there is nether electiō, nor saluation: and this we confesse and most stedfastly do beleue, adding that election and saluation are so sure in him, that so many as be elected in him to lief euerlasting, shal by grace attein to y same. Ye procede in yō raison, further man is made sure in the election by the promes of God in Christ Iesu, of which promes whē he is made partaker, he entresth in couenāts with God, but whē he breaketh the couenānt, he forsaketh the promes, and when he forsaketh the promes, he refuseth Christ, in refusing Christ, he falleth out of the election, notwithstanding the Election abydeth sure in Christ. This is your first reason. To the w I shortly & plainly answer, y because ye suppose an impossibilitie to be possible, therefor ye conclude a greate absurditie. for ye suppose, that the membres of Christes bodie elected in him to life euerlasting, may so forsake y promes, so refuse Christ their head, and so breake the couenānt, that to y end of their liues they contemne and despyse it, which is a thing impossible, as before I haue proued, and therefor your conclusion auaieth nothing. when ye shal proue y Christes shepe

shepe, committed to his charge by his heavenly father, can becom wolues or dogges to bark against their pastor, and that so they continue to the ende, I wil study to answer you other wise: but vnto such time as you learne to proue your purpos more substācially, I must say that because there is no membre of your reason which hath a sure ground, that therefor I will not greatly study to confute the same: for man is not made sure in the election by any promes of God, but y^e electiō which before was secrete in gods eternall counsell, is by the promes and worde of grace notified vnto mā, so that tollerably it may be spoken, man is assured of his election by the promes, which he willingly embraseth, but to be sure in the election by the promes, is not the phrase of the holie Gost: further of this we shal examine in your seconde reason which is this,

Election hath no promes without faith: we w^{ch} faith is gods worke by his grace, and is also mannes worke partly by consenting thereto: wherefor Paul calleth the righteous soyns workers with god because they worke together with him. Now say you, if mā for his part, according to his nature, be inconstant in his faith, then is he out of the promes wheraby he was made sure of his election, yet Gods election remaineth sure and stable in Christ Iesus.

To the
2 & 3.

The first membre of your reason is darcke, and obscure, and the manner of speaking so strange, that in the scriptures I am assured it is neuer to be founde. In one of two senses is election taken in the scriptures. The former: for the elect them selues, as when Paul saith the electiō did obtaine it, that is, the elect of God obtained mercie. And in the same sense is Paule called the vessell of election, that is, an elect vessell: and if in this sense ye affirme y^e electiō, that is to say the elect have no promes without faith, albeit I wil not greatly contend in that behalf, yet by manifest scriptures I may proue the contrarie. for the posteritie of Abraham by gods fre election had this promes, that he shoulde be their God. And saint Paul affirmeth that the children

Answer
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Election
is in one
of two
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the scrip
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Rom. 9

Rom. 9.
c. 11

*Faith is
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the
work of
God and
no part
of mans
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1. Petr. 1*

of the faithfull were holie and yet all coulde not haue faith when the promes was made, for then had Abrahā no fede at all, but of this I say I will not contend. Otherwies election is taken in the scriptures, for the eternall counsell of God, by the which he hath appointed life euerlasting, to such as he hath giuen to his Sonne before all worldes, as Paul saith: For yer the children were borne, when they had neither donne good nether bad, that the purpose of God, which is by his election, that is not by workes but by him that calleth might stand sure, it was said vnto her the elder shal serue the yonger, &c. And after, euen so at this time is there a remnant left through the election of grace and so furth in diuers other places. and in this sense, if ye vnderstād that election hath no promes without faith I answere, that gods free election in Christ Iesu nedeth nether promes nor faith, as touching the parte of God. for he in his election respecteth nether of bothe, but his own good pleasure in Christ his sonne, & so I wold haue wished greater plaines in the first part of your reason then there is. but I perceauē the ground of your error by that which followeth. Trew faith (say you) is gods worke by grace, and it is also partlie mans worke by consenting thereto, which second part of this secōde membre is vtterly fals. for faith is no parte of mannes work no more then the childe begotten of the father and conceaued of the mother is the worke of the self. but faith is altogether y^e worke of God. for as he begetteth vs by the worde of veritie, and by the power of his holie spirit maketh our heartes to conceaue and retein the fede of life: so by his power are we kept by faith to saluatiō, w^h is prepared to this end, y^e it shalbe manifested in y^e last time & therefor (saith y^e Apostle) through grace are ye saued by faith & y^e not of your selues. ye must compel the holie Gost to recāt, w^h I thinke he wil not do for your threatening, before ye be able to proue y^e faith is any part of mannes work.

The wordes of the Apostle, you shame fully abuse: for in that place he intreateth onely, how God vseth the ministers of his worde, and blessed Euangil to be helpers with God, in so far as they are the embassaders of reconciliation, as in an other place he calleth them, he meaneth nothing nether what man doeth in the worke of his own saluation by his own faith, or by his owne workes. And therefor althogh ye (as a blinde man) go forwarde to your own perdition saying, *now if man for his part according to his nature be inconstant in his faith, then is he out of the promes &c.* yet must we pull you backe and say that because faith is no part of mannes worke, therefore doth nether his faith nor his election depend vpon the inconstancie of his own nature, but God of his soueraign bountie ouercomming what imperfections soeuer be in his chose childre hath grounded their electio in him self & in Christ Iesus his Sone. an other error I see in this your reason, w^{ch} because I haue sufficiently confuted, I wil here touch it onely. Ye make faith the ebrasing of y^e promes, & our obedience, to be causes of gods election, whē in verie dede they be but the effectes of our electio. for nether faith nor obediēce make vs to be gods elect, but because we were elected in Christ Iesus, therefore are we called, made faith full, obedient and sanctified by his fre grace.

To admonish you yet of one thing & so to put end to y^e vnreasonable reasons: Wōder it is y^e ye will attribute to electio that w^{ch} ye denie to y^e elect. you affirme y^e electio is sure in Christ, but not y^e elect say you, be like ye imagin electio to be a certen speculatio or imaganation without any certen substāce, to the w^{ch} it must be referred. but S. Paul teacheth vs y^e cōtrarie saing, he hath chose vs in Christ, he saith not y^e electio was in Christ, but we were elected in Christ Iesus before y^e fundaciōs of the worlde were laid. This gētly I put you in mind to ground your reasons more substācially, if y^e by them ye ented to proue any thing. A short answer I might giue you to all

*Netheris
faith no
ther elec
tio ground
ed vpon
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constancie*

your examples, to witt that, we speake not of election to offices, or to possession temporall, but of election to life euerlasting, from the which ye are neuer able to proue any to haue bene finally seclused, that in Christ Iesus was thereto elected before the fundacion of the worlde was laied. But yet to gratifie you some what, I wil passe through your examples, and cōmunicat with you my iudgement: God grant you heartes to vnderstand.

*To the 4
Christes
power u
of grea-
ter ver-
tue to sa-
ue his e-
lect then
Adams
impoten-
cie was
to bring
damna-
tion vpon
all.*

It is a thing most certen that albeit Adam and all men in him might and did fall from God by sinne, yet can not the elect of God who be elected to life euerlasting in Christ Iesus, so fall from their election that finally they perishe. the reason is, that as Christ Iesus, the brightnes of the glorie of his father, & the exprefsed image of his substance, is greater then euer was Adam, so is his power of greater vertue to saue the elect then Adams impotencie was to bring damnation vpon all.

Where ye ask if our election be surer now after the transgression then afore the transgression. I answere the assurance and firmitie of our election was alwaies, and at all times one. For when we stode in Adam (as ye alledge) yet were we elected in Christ: and when we fel in Adam, then did our election burst for the and appere.

*To the
5. & 6*

*The ad-
uersarie
is conuict-
ed by
his own
reasons.*

Ye be neuer able to proue that Cain was elected to life euerlasting in Christ Iesus: for God looked not to Cain, nor yet to his sacrifice, as that he did to Abel. And why? because, as the Apostle affirmeth, the one offered in faith and the other without faith. Remembre, I pray you, your former reason: there is none (say you) elected without faith, but Cain was without faith euen before he did kil or hate his brother, therefor by your owne reason, he was not in y election, no not euen before he hated. I do not approue this argument: but yet your former reason standing true, it is inuincible. Moyses saith not that God promised dominion to Cain

Cain ouer his lustes, but saith, vnto thee shal his appetites or lustes be, & thou shal beare dominion ouer him: which is not spoken of sinne, but of Abel, who as he was the yonger, so was he appoynted to be subiect to Cain, and to serue him, and therefor most vniustly did he hate him. It is the same phrase that before was spoken of the woman concerning her subiection to man. Such as haue but mean knowledge in the hebrew text, know well that bothe these articles be of the masculine gender, & the substantiue which signifieth sinne in that place, is of y^e feminine gender & therefor wil not y^e proprietie of the tongue suffer, y^e dominion promised, be referred to sinne. where blasphemously ye aske if god gaue Cain no power to subdue his lust, who was the y^e author of his sinne? I answer Cain him self: for he was not lyke to a dead and vnsensible sworde, as ye adduce the similitude, but he was a reasonable instrument infected by the venom of Sat^r, from the whiche he not being purged could do nothing but serue the deuill and his owne lustes, against gods expressed will and commandement. I haue before, proued that God is the cause of no mans damnation but sinne in which they are fallen, is the very cause which all reprobates do find in them selues.

Touching the fidelitie of God who suffereth none of his to be tempted aboue their strength, it is onely true of Gods elect, to whom it is plaine that Paul there speaketh. for albeit that amonges the Corinthians there were many reprobates, yet doth Paul addresse his style as it were to the elect Church of God, calling them his beloued, willing them to flie from idolatrie, and speaking to them, as vnto men indued with wisdom &c. And therefore must ye first proue, that Cain had as great testimonie of God that he was his elect, as the Corinthians had of Paule y^e they were beloued and elected in Christ, before that ye can make this place to serue for him. for albeit he did aduertise him what was his duetie to do, yet doth it not thereof follow, that he gaue

The place of Moses concerning Cain.

To the 7th 1. Cor. 10

him power to obey his will reueled, nether yet power to resist all tentation. To Pharao he did no les make manifest his will then that he did to Cain, and yet of him he did before pronounce that he should not heare nor obey the voice of Moises, I do not denie but that he stubbornly foresooke the counsell of God, whiche mercifully called him. But why did he, and do all reprobate forsake it, we haue oft before declared, to witt: because the seide of God abideth not in them.

To the 8 What was the benediction giuen after the floode vnto
Genese 9 Noah and to his sonnes, the holie Gost doth not conceale, to witt multiplication, preservation, and the restitution of all thinges, as touching the order of nature, like as they were before that vastation, (by reason of the waters which had so long continued). In that place is no mention made of election to life euerlasting in Christ Iesus, and therefor your connexion, that Ham was not reprobate, when he was blessed of God, is foolish. for albeit that none can be both blessed and cursed, loued and hated all at once, in that degree of loue or of hatred w^{ch} God frely beareth in Christ to his elect, and most iustlie hateth the reprobate, for the causes knowen to his wisdom, yet in an other sort, it is no repugnancie to say that God both bleisseth, and loueth in bestowing temporal benedictions, vpon such as in his eternall counsell he hath reiected, and therefor hateth. As it is no repugnancie to say that God bothe bleisseth and loueth his elect children, euen when most seruerely he doth chasten and punish them.

To the 9 To all y^e which ye adduce of the Israelites, my former
 10 11, 12 answers may suffice, for you be neuer able to proue, that
 13 any of the, which was chosen to liue euerlasting did fall into death eternall. It nothing hurt y^e saluation of Moises albeit his bodie fell in the wildernes. That place of
 1 Cor. 10 Paule proueth not that all the Israelites, which was called from Egypt, were within gods holie election to liue euerlasting in Christ Iesus, but doth proue y^e they were

were all externally called and y they did all cōmunicat with those externall signes and sacramēts, w^{ch} did signifie, & represent spirituall thinges, but he doth not affirm y all did receaue y spiritual and inward graces of the holie Gost. The mynd of the Apostle is plaine ynough in y place to such as willingly list not blynd them selues. For he exhorteth the Corinthians not to think it sufficient that they did commuicat with the sacramentes of Christ Iesus, except that a godlie lief & vnfeined obediēce to gods will reueled should be ioyned with the same: for otherwise the same should happen vnto them, that happened to the Israelites. And therefor he saieth let him that standeth take hede, lest he fall, which is nothig contrarie to our doctryne nether yet is our doctrine in any iote repugnant to y holie Gost. for we did neuer denie but y many who before mē had a faire glister of holynes, yea which thoght thē selues sure in their own fantasie hath taken horrible falles, bothe of one sort & of y other. And vnto all mē we cry no les then you do, that they tēpt them selues, & y they take hede lest by slothfulnes they fall. but y any y standeth in Christ Iesus, and in the eternall counsaile of God can so fall that finally he perishe, that we cōstantly denie. Behold how smothly God conducteth our rossed bote through the raiging waues of your furious argumentes.

The fall of the reprobate we remit to gods iudgement. Albeit that Balaam had bene indued with greater graces, then in scriptures, we read that he had, yet doth it not thereof follow, that he had receaued y spirit of sanctification by true faith, which is giuen to y elect onely. for we fynd the power giuen to some to expell deuilles, whom Christ affirmeth, that he neuer knew. And therefor willeth he his disciples, not to reioyse in that that spirites were subiect vnto them, but that their names were written in the booke of lief. But yet I wonder where ye haue found that Balaam was so filled with the spirit of God, the spirit of trueth, the spirit

To the
14. 15 &
16.

Nem. 23

of power and the spirit of grace (as ye write) that whom) soeuer he blessed, was blessed, and whom he cursed, he was cursed. I fynd no such thing witnessed of him by y^e holie Gost. Trew it is that Balack gaue vnto him that praise and cōmendation that he was assured, that whō he blessed should be happie, & whō he cursed should be cursed. But whether that it was the purpose of y^e holie Gost to teach and assure vs therby that in very dede such graces were in him, I greatly doubt. yea I doubt nothig to affirm the contrarie, to witt that he nether had power spirit, nor grace of God to blesse those whom God hath cursed, nerher yet to curse those whom God hath blessed. for so doth he him self confes. And for that end is the historie written. If ye vnderstand that the benediction remained vpon Iacob becaus that Balaam did so pronounce and speak, you are more blynd then Balaam was. for he assigneth an nother cause, saying, how shall I curse where God hath not cursed, or how shall I detest where the Lord hath not detested. God is not as man that he shoulde lie, nether as the sonne of man, that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not accōplish it? Behold, I haue receaued commandement to blesse: for he hath blessed, and I can not alter it. He seeth none iniquitie in Iacob, nor seeth no transgression in Israel: the Lord his God, is with him, and the ioyfull shoute of a king is amongst them.

why Balaam
blessed
Israel
& could
not curse
them.

In these wordes, I say, Balaam assigneth the cause why he was compelled to blesse Israel, because, saith he, God hath blessed them. And why also he could not change his blessing, because in God there is no mutabilitie, nor chāge, like as there is in mā. And therefor as he had once blessed that people, by his plaine word and promes spoken, and reueled to Abrahā, so shoulde he most constantly perfourme it. If malice did not blynd you, you should clerely se, that the holie Gost meaneth nothing les then to teach that Balam was blessed of God, and the-

therefor was not at that tyme a reprobate: But that Israel was so elected, so sanctified, and blessed of God, that their very ennemis, and suche as were hyred to curse them, were compelled to giue testimonie against them selues, that gods people was blessed. But this doeth no more make Balaam to be gods elect, then did that confession, which the wicked spirites gaue to Christ, (confessing him to be the Sonne of the liuing God) change their nature.

If you be able to proue that hole Israel so fell frō gods fauor, that to none of Abrahams posteritie did he perfourm the promes made to him, and to his seede, then haue ye proued somewhat of your purpose, to witt, that God may make a promes, & that with an oth, & yet perfourm no part of it. But if it be manifest that notwithstanding their grudging, their rebellion, their carnall lustes, their idolatrie, and abominations, gods promes remained so sure, that the same was perfourmed (after many tēptations) in full perfection: Consider what may be cōcluded against you, in applying examples by similitude, & equalitie. I wold wish in you greater wisdom, then to compare Balaam one particulare person, a fals prophete accursed of God, and so perishing amongst the vngodlie, and hole israel gods elect and chosen people, so bleis'd of God, y not onely they were preserved in all stormes, but also of them, according to the flesh, came that blessed seede, the messias promised.

To the
17 & 18.

To Saul and to his kingdom I haue before answered, to witt, that one thing it is to be appointed to a temporall office, and an other to be elected in Christ Iesus to liue euerlasting. But yet I will adde somewhat more, which is this Proposition directlie fighting against yours: Saul nor his house was neuer chosen in gods eternall counsell to be kings and Reulars ouer Israel for euer. If ye cry, then did the holie Gost, speaking in Samueh, lie. for he affirmed, that God had prepared the reigne and kingdom of Saul vpon Israel for euer,

A proposition

I answer Samuel speaketh not in that place, what God
^{1 Sam. 13} had determined in his eternall counsel, but what he
 him self thought that God had determined and appoin-
 ted. And therefore ye may not conclude that the holie
 Ghost doth lie, except the kingdom of Saul was once
 appointed to haue remained ouer Israel for euer. Nay,
 so can ye not conclude. But ye may say, y^e except that so
 it was, y^e prophet was deceaued. And so no doubt he was
 for a ceason, and did speake those wordes according to
 the apprehension & iudgement which he had conceaued
 by reason of his vnction and lawfull election to his of-
 fice. If it appere hard to you, that y^e prophetes be decea-
 ued in any thing, consider I praie you what chanced
 vnto him after. did he not at the sight of Eliab pronou-
^{2 King. 16} nce with an affirmation, that before the eternall, he
 was his anointed: did the holie Ghost lie because that
 Eliab was refused, and Dauid chosen, or was not ra-
 ther Samuel ignorant and in an error: the same might
 I proue by Nathan, & others, who being gods true pro-
 phetes were yet for a ceason left in error & did both
 speak and giue counsel otherwies than God had de-
 termined in his eternal counsel. But now shortlie to
 proue my proposition, I say, that gods eternall purpo-
 se and counsel concerning the chief rewler and go-
 uernor ouer Israel was long before pronounced, by Ia-
^{Gen. 49} cob in his last testament, who did appoint the crown,
 and Sceptre royall to an other tribe then to Benjamin.
 for thus he saith, Thou Iudah thy bretheren shall prai-
 se thee: thine hand shalbe in the the necke of thine
 ennemies: thy fathers sonnes shall bowe downe vnto
 thee, &c. The Sceptre shall not depart frō Iudah, nether
 the law giuer from betwext his fete vntil Shiloh come
 and the people shalbe gathered to him, &c. here I say it
 is plaine that many yeres before the election of Saul
 was the kinglie dignitie appointed to Iuda, which sen-
 tence was neuer after retracted. And therefor my propo-
 sition

sition affirming y^e Saul was neuer elected in y^e eternall
 counsel of God to reigne for euer ouer Israel, standeth sure
 and sufficientlie proued. If any ask to what purpose was
 Saul then elected king? I answer, because so it pleased
 gods wisdom to tempt his people, to tempt the tribe of *why Sa*
 Iudah, yea and all the faithfull, that then were a liue, to *ul was*
 tempt them I say, whether they wolde still depend vpon *electe to*
 gods promies, & look for their felicitie, euen by the sa- *the king*
 me meanes, that God had foresopken: how so euer thin- *do which*
 ges appered to the contrarie for a ceason. The holt *was ap-*
 people no doubt, yea and Samuel him self, were partlie *pointed*
 criminall in that point, that they looked for saluation, *to an o-*
 and for delyuerance from all their ennemies by the ha- *ther tri-*
 des of any other, then by one of the tribe of Iuda: consi- *be.*
 dering that the former prophecie was so plaine. But y^e
 error he did first correct in his prophet, shewing vnto
 him iust causes why Saul was vnworthie of that great
 honor, and after he did correct the same in the people
 mouing their hartes to elect Dauid, whom the prophet
 had before anointed. And so did God retein y^e firmitie
 of his counsel, and did perfourme the same, when all
 things appered, plainelie to repugne to his promies, yea
 when men had receaued an other to be their king, then
 God by his former promies had appointed. We nether *To the*
 denie the supernaturall wisdom and manifold graces *18. 19.*
 giuen to Salomon, nether yet his most horrible fall, to *& 20.*
 be a document, and a memoriall for euer, of his abomi-
 nable idolatries, and most vnthankfull defection from
 God. which onelie one example we affirme ought to
 admonish query man most carefully to examin him
 self, with what simplicitie he walketh before gods
 Maiestie. But whether that Salomon so became the
 sonne of y^e deuil, that after he did neuer returne to God
 but y^e finally he did perish, we dare not be bolde to pro-
 nouce sentece. And y^e because to vs it appereth, y^e God
 did make vnto him a promies of mercie, his greuous
 S.ii.

2. Sam. 7 offence not withstanding. for this did God speak by Nathan of him: when thy daies shalbe fulfilled, thou shalt slepe with thy fathers, and I will sett vp thy sede after the which shal procede out of thy body, and wil stablish his kingdome, he shall buyld an house for my name, & I wil stablish the throne of his kingdome for euer: I will be his father and he shalbe my sonne: and if he sinne, I wil chasten him with the rodde of men, and with the plagues of the children of men. But my mercy shal not departe away from him, as I toke it frō Saul, whome I haue put away before thee, & c. howsoeuer ye list to vnderstand this fre mercy promised to abide after iniquitie committed, you cānot denie, but that a plaine difference is made betwext Salomō, & Saul. And if ye think, that nothing spoken in that place, did appertein to Salomō, who was born before that Dauid had finished his daies & did slepe with his fathers, but that all is performed in Christ, who many yeares after did spring of him ye do not rightly mark the wordes of God nether yet y mynd of the holie Gost, he saith not, that the childe who shoulde builde a house to the name of God, and whose kingdome he wolde establissh, shoulde be borne after his death, but that God shoulde raise one who shoulde sprig of his own loynes, whom he wolde so honor after his death, that he wolde become his father, whom he wolde so intreate: that albeit he shoulde offend, yet shoulde he not be reiecte frō regiment in Israel, as Saul was, and so was the kingdome establisshed not onelie to Dauid, but also to his posteritie after him. The perfection no doubt was reserued to Christ Iesus, but so was the veritie in him, that the figure passed before in Salomō. Moreover somewhat is spokē in this promes, which in no wise can be referred to Christ Iesus. for how shal any be able to proue that y iust sede of Dauid in whose mouth was no deceat founde, did in any sort wickedly in his owne person, so that he had nede of mercy, & to be corrected with the rodde of the children. This I note, to giue you occasion

occasion to take hede what sentence ye pronounce in
 things so farre remoued frō the reache of your vnder-
 standing. In the historie of Ieroboam, ye do not ob-
 serue that whatsoeuer is promised vnto him, except the
 first gift of the tenne tribes, is cōditionall. for thus saith
 the Prophet vnto him. And if thou harken vnto al that
 I command thee, and wilt walk in my waies, & do right
 in my sight as did Dauid my seruant, then wil I be, with
 thee, and build thee a sure house, as I buylt vnto Dauid
 & wil giue Israel vnto thee, &c. I pray you what can ye
 hereof conclude? That Ieroboam say you not withstan-
 ding gods election and fre ordinance did fall from the
 fauor of God. But how be you able to proue, that he was
 elected and before ordeined to stand in gods fauor for
 euer? These saings, if thou walke before me in righte-
 ousnes, if thou kepe my preceptes, and such others, will
 not proue it. I can euidently proue that Ieroboam, and
 all the kings in Israel after him were giuen to the peo-
 ple in gods anger, and were taken away in his hore dis-
 pleasure, for so doth the Prophet Oseas witnes. Now if
 you can proue, that such reulers, as be giuen in gods
 wrath, and taken awaie in his iust furie, were elected and
 before ordeined to stand in his fauor for euer, aduise wth
 your counsellors, and produce your witnes against the
 next time. That Iudas was neuer elected to life euer-
 lasting, I haue before declared and therfore at this pre-
 sent I onely say, that no more did Christ mean of Iudas
 that he shoulde be the salt of the earth, the light of the
 worlde, nether that he shoulde sit vpō any seat to iudge
 any tribe in Israel, then that he ment of Peter, y^e he was
 the deuil, that he shoulde betraie him, or that better it
 it had bene for him neuer to haue bene borne. for as
 Christ in pronouncing y^e wordes, you twelue haue I chose
 but one of you is the deuil, one of you shal betraie me
 in expresse wordes he did nether appoint y^e person of Iu-
 das to that fact, nether yet did exempt and make fre any
 of the rest, from suspicion of that cryme, in expres wor-

des(I say)So like wise in saing, ye are the salt of y^e earth and you shall sitt vpon twelue seates,&c.he nether ment of the hole number of the twelue,nether yet of the one ly. for as for Iudas,I doubt not to affirme, but y^e according, as it was written in the book of Psalmes, That his habitation shoulde be desolate, & that an other should receaue y^e honor of his bishoprike: y^e so euē in y^e tyme, whē he stood in the ministerie most sure to mānes iudgemēt, that yet in gods eternall counsel, he was appointed to that treason, and most feareful end. and I suppose that none wil be so peruerse of iudgement, as to denie, that none other was appointed to be the salt of y^e earth, and the light of the worlde,except those twelue. I verilie beleue that Paule is nothing inferior to any of the chiefeſt Apostles in that case. And so yet I affirme, that nother were those wordes spokē of all the twelue,nether yet of the onely.If this can not satisfie your curiositie, labor you to proue that Iudas was elected to life euerlasting in Christ Iesus before the foundations of the world were laid.I haue before proued that the elect can not finally refuse nor deny Christ Iesus their head,and therefore I will not trouble the reader with the repetition.

The place of Ezechiell serueth nothing your purpose. **Eze 18.** sc. for there doth he onely intreat of such righteous men,as in the beginning of the same chapter vsed this prouerbe: The fathers haue eaten soure grapes and the childrens teeth are set on edge, signifying thereby (as before we haue declared) that they were iust and innocent and that yet they did suffer punishment, for the offenses of their fathers. Against whom y^e Prophet speaketh most sharply affirming that the soule which did sinne shoulde die: in this praising gods iustice, that he wolde suffer sinne unpunished in none of his creatures, supposing that some for a time, had a shew of righteousnes. The prophet doeth further accuse, and conuict their consciences, for they knew them selues criminall in all crimes, which the prophet there recited. And therefore

to prouoke them to repentāce w̄ this exhortacion: Cast away from you (saith he) all your transgressiōs whereby ye haue transgressed, and make you a new heart, and a new spirit, for why wil you die? house of Israel, for I desire not the death of him ȳ dieth (saith the Lord God) Cause therefore one another to returne, and liue ye.

Of this couclusiō (I say) it easely may appere of what sort of righteous men ȳ Prophet speaketh: not of such as being ingrafted in Christes bodie, by the true sanctification of his spirit, do daylie studie to mortifie their affections: but of such as hauing an outward apperance or shew of holines, did notwithstanding lowse ȳ bridle to all impietie. In very dede God can not remembre ȳ iustice of any such (w̄ is not) but their sinnes must craue iust vengeance, & ȳ the rather because by thē ȳ name of God is blasphemed. Now to ȳ rest of ȳ w̄ foloweth in yō book.

THE ADVERSARIE.

This say you, with many other manifest testimonies of the Scriptures, ye The 33
asse, and turne upside downe seeking shiftes to mainte in your errors, where sectiō
by you declare your self to be of the nombre of them, of whom it is written 1
in the same place, which do say tush the way of the Lord is not indifferent
ye will not that the Lord iudge according to this way set furth in his word
but of necessitie by an immutable decre, so saue a certā, & of necessitie to cō-
dēne all the rest, ye must not so read gods word studying rather to teache
the holy Gost, then to learne your due tie of him, seeking meanes rather to cō- 2
firme your preconceaued error, then to auoid it. what trueth can he learne
at the word of God, which worshipping the idoll of his own phantasie, and
hath already forsaken the mynd of the trueth. Remembre that the first step
of wisdom, is to be willing to learne wisdom. Cast away therefor the 3
idoles of your heartes, which made you stumble in your wayes submit your
selues to the word, as humble and meke lābes. for the lambe onely was
found worthy to open the scales of the booke. Trust not your error to be the-
better because it hath many fauourers specially of thē, which haue the na-
me of learning for such haue bene alwaies in all ages, enemies to the tru- 4
eth inuēters of felles & errors, such like as Iannes and Iambres resisted
Moses so do they the trueth, as the learned scribes & Pharisees blasphemed
the word of God and persecuted Christ the trueth it selfe, so do they yet in
his members. And euen as the pharisees said, do any of the rulers or of the
phariseu beleue in him, thus comē people which know not the law & cursed,
so say they now do any of our learned doctors teach so the few learned felowes 5
are cursed for they cā not understād gods word they understād onely the en-
glish tongue, & yet wil they medle with diuinitie, as though the gifte of tongues
S. iiii.

& the giftes of prophesying were so bound together, that God could not
 suffer the one without the other. but this is no new thing, for this was laid
 to Christ, & his Apostles charge, that they were unlearned. But the holie
 Ghost will not so iudge so. marke saith Paul, your calling hath
 not many wyse mā after the fleshe not many mightie not many of hiegh
 degre are called but God hath chosen the weake thinges of the worlde the
 vile thinges of the worlde, & thinges which are despised & of no reputaciō
 to confound the mightie, & to bring to naught thinges of reputaciō, & to
 6 such great mā beleue, sīng they sīke the praised one of an other and to be
 preferred for their knowledge in the tongues, & for the multitude of their
 bookes which they writ, such learned mā are more meere to be in Herods
 ball, thē in Christes stable, the dore is to lowe & bey to flow, they may
 not stowe so lowe for the disgracing of their growne, onely poore for-
 pherds which are accustomed to stables are fūd mete to haue Christ ren-
 led to them, not that I despise learning or learned men. for I know
 that learning is the good gift of God: yet as S Paul saith knowledge ma-
 keth a man to swell, and many in our tyme as in all ages past do abuse
 7 this good gift of God, yet not all, God forbid, for som I know, I prayse God
 to whom it hath pleased God to reuele the truth of this mater, which
 in perfect knowledge of the tongues, are to be compared with any of your
 Rabbes. Be not deceaued therefore with vaine titles of learning, or of
 worldlie wisdom if ye sīke Christ, sīke him where he is in the poore
 stable, and not in Annas and Caiphas pallasces, without ye will see and
 beare Christ accused, so such a banquet peraduenture Christ may be cal-
 led of the learned. If you wil haue Christ, ye must not go to sīke him in
 the vniuersities where you may be praised for your sharp wittes and e-
 loquent tongues, but you must go forth vnto him out of the reines and suf-
 fer rebuke with him. knowe ye not that the learned phariseis and lawers
 coueted to talke sometime with Christ, not to learne but to dispute, and
 trap him in his sayinges and so did the learned Philosophers of Grecia
 with Paul. Awake therefore in tyme, be no longer deceaued with their
 auctoritie examyn your selues examyn your selues I say how much ye ha-
 ue increased in Christ by his doctrine, what perfection it hath wrought in
 8 you, & how much Christ is facioned in you by it. If you wil forsake this er-
 ror, & embrace the truth, where by ye are taught that God will all men
 to be saued, ye shall God willing perceiue more increase in godlynes, &
 that shortly, then euer ye could or durst loke for continuing in your error.

ANSWER.

To the 1 Whether y you or we peruert the meaning of y holie
 Ghost speaking in his holie scriptures, we chiefly remitte
 iudgement to him, who shall iudge the worlde with e-
 quitie, not refusing also in the mean season the iudge-
 ment of indifferent readers. To your vniust accusat:ōs,
 cauillations, and malicious reportes, I will answer no

thing, till the ende of this worke. And then I purpose
 to lay before your eyes suche thinges, as ye can not de- *To the*
 nie, to the end that the simple may iudge, which of *1. 2. 3. 4*
 vs do worship the Idoll of our own fantasies, and haue
 forsaken y^e mynd of the trueth. Albeit that ye, and your *To the 5*
 capteyn Castalio beginne now to dispyse learning, yet
 be ye neuer able to proue that we haue dispised godli-
 nes in the most simple of our brethren. howbeit we can
 not conceale the trueth, affirming, that he who hath
 faithfully traualed in the tongues, and in the writings
 of godlie men is, more able to auoid error, and also
 more apt to teach the trueth and to confute the aduer-
 sarie, then he which is altogether ignorant, except in
 his naturall tongue. for we know that miracles, and the
 visible giftes of the holie Gost, giuen in the dayes of
 the Apostles are now ceased. Therefor I say, we are not
 so proude, that we dispyse learning, nether yet so mali-
 cious, that we contemne the meane gift that God hath
 giuen to any of our brethren. If any be that boast or *To the 6*
 bragge of their knowledge in the tongues, or of y^e mul-
 titude of y^e bookes, w^{ch} they write I will cōfesse them wor-
 thie of most sharpe rebuke. But as for suche as be prin-
 cipal instrumētes of Christ Iesus, how much they haue
 profited the Church of God, and how litle praise, or cō-
 mendation they haue sought or do seke of man, the day
 when the secretes of all heartes shalbe reueled, will de-
 clare and men, who be most familiarly acquainted with
 them partly can witnes.

As we do not enuie y^e perfect knowledge in tongues of *To the 7*
 such as you praise, so do we vnfeinedly desire God, so to
 gouerne their heartes, if his good pleasure be, that ra-
 ther they studie to edifie Christes afflicted Church, thē
 to accuse, sclander, and traduce suche, as in the vine-
 yard of the Lord, haue labored, and daily do labor much
 more then they do. That ye will vs to turn from that *To the 8*
 w^{ch} ye call our error promising vs (if so we will do) more
 perfection shortly, then euer we durst haue looked for
 we must be first taught that our doctrine is erroneous,

and after, for the assurance of our hope, we must haue more then the promes of men. Thus ye procede

THE ADVERSARIE.

- The 2.* To proue that they whiche be once elect can neuer fall they alledge this
argumēt saying of Christ: There shall arise fals Christes & fals prophetes, and shall
The shew great miracles, & wōders in so much, that if it were possible there
54. se- the elect should be deceaued of this they gather, that it is not possible, that
ctiōn. the elect should be deceaued, & this cōditionall, if it were possible, &c. offer
 meth nothing But admitting it be so, we must understand, that the thing
 which is verie hard & difficulte to be done is called vnp-ssible in the scriptur
 as in that place, it is easier for acamele, to go through the eye of an needle,
Luc 18 then for the rich to enter in to the kingdō of God. This is called impossible,
 because it is verie hard, & difficulte to be done. yet be there rich mē, which
 inherite the kingdom of heauen. how can you beloue saith Christ which
Ioh. 5. receaue honor one of an other. thus semeth vnpssible by Christes words
 yet many such were conuerted to Christ. And the same spirit of vaine gl
 rie was amongst the elect Apostles of Christ, after they had continued a
Esa. long time with him, for they contended who should be superior among
 them selues. can a woman forget the childe of her wombe, and not piti
 2 the same whom she hath born whiche though it seme vnpssible for as much
 as it is contrarie to nature, yet do women destroy and deuore their own
 3 birthes. May a mā of Inde change his skynne, and the case of the mountan
Lere 23 her spottes, no more may ye that be exercised in euill do good. suche we
 be of our selues, notwithstanding by the power of God we be regenerat.
 we leaue of from our euill exercises, and do that which is good. Thus we
 se it is called impossible in the scriptures, which is contrarie to nature
 which exceedeth our strenght: therefor is difficulte and hard to be done, and so
 it is impossible. That it is a very hard thing that the elect which follow
 the lāve whether so euer be giuē, should be deceaued, yet not withstanding
 4 it may come to passe, as Eua was the elect of God, and not withstanding
2. Cor. 11 the Apostle witnesseth that she was beggied and deceaued by the Ser
 pent. Therefor warne Christ the elect Apostles saing, take hede that
1. Ioh. 2. 26 no man deceaue you. If Christ had bene of your opinion, that the elect
 could not be deceaued to what purpose should he bid his chosen take
 hede lest any man should deceaue them. Let no man deceaue you saith
 5 Paul to the Thessalonians, to whom he bare witness that they were
 worthy of the kingdom of heauen, yet was he carefull, lest they
 should be deceaued and moued from their good mynd either by spirit,
 or by wordes, or by letter which should seme to come from him
Eph. 5. And to the Ephesians, Let no man deceaue you with vaine wordes
 for because of suche thinges commeth the wrath of God vpon the
 children of disobedience And likewise warneth he the Romans, &c

marke and auoide such as with sweere and flattering wordes deceaued 6
 the heartes of the innocēt. As the old prophete which dwelled in Bethel
 deceaued the man of God, whiche came from Iuda, and prophesied a-
 gainst the alter which Ieroboam buylded. I am a prophete (said he) also
 as well as thou, and an angell spake vnto me in the name of the
 Lord saying, bring him againe with thee into thyne own house, that he
 may eate breade and drink water, and he liued and deceaued the man
 of God. Such lying prophetes be now a daies, which say, they be sent 7
 from God, and call the people to their congregations, without which
 they say, there is no saluation. for they condemne all others, which
 be not of their sect. And when they haue allured the people with fals
 erroneous doctryne, they prouoke them to a careles libertynelie life, apt
 to allure any man. Be ware friendes that ye go not with them, lest as 8
 the man of God for his going back, was killed of a Lyon, so ye be slayne
 by errors and deuored of the deuil, which as a roaring Lyon goeth a-
 bout, seeking whom he may deuore, of the testimonies a boue recited
 it appereth that the elect may be deceaued. And yet it is the phrasē of
 the scripture to call it impossible whiche is veray hard and difficulte
 to be done. There be also many elect whiche fall away, not be- 9
 cause they are deceaued but willingly and purposely, as Iudas was not
 deceaued but wilfully refused the grace of God. Also Achitophel
 being a notable wittie man, was not deceaued by any manner perswasion
 but wilfully refused his master Dauid, and played the traitor.
 Balaam was not deceaued, for he knew well the will and the mynd
 of God. Salomon was not deceaued in whom grace and wit abounded
 aboue all others: and yet forsooke he God. So the elect though they be not
 deceaued, yet be they at libertie and may refuse the grace of God, if they 10
 will. And think you that Adam or any other can be saved by gods
 ordinance, if they wilfully forsake it? can any man be saved by
 Christ, which doth forsake him? they which be once lightened, and haue
 tasted of the heauenlie giftes, & are becom partakers of the holie Ghost,
 and haue tasted of the good worde of God, and of the power of the
 world to come, I can not tel, how they should be deceaued: ye may
 they fall away, and crucifie the Sonne of God afresh, and make a
 mock of him, Lyke wise they which be sanctified by the spirit of God,
 and sprinkling of blood of the testamēt, they may treade the Sonne of
 God vnder foote.

A N S W E R.

If it had pelased you ether diligently to haue red our
 writings, ether faithfully to haue recited the testimo-
 nies, which we vse for confirmation of our doctrine, ye
 should haue found moe and such as be sem that more

plaine then any of those that ye take vpon you to confute. But praised be God who giueth such maieste; even to those places, which ye your self appoint, that when ye haue said all, yet doth y^e veritie remaine inuincible.

To the

1. & 3.

That this condicionall, If, in these wordes, if it were possible, the elect should be drawn into error, affirmeth nothing, I am content, so that the same reason be a law against you in all other places. But that this word impossible shalbe interpreted in all places of Scripture by this phrase, a thing hard to be done, I can not admitte, without testimonies more euident, then yet ye haue adduced, for the most part of those plainly deny that interpretation. For as it is impossible for a Camel (or Cable, that is a greate rope of a ship) remaining in the own quantitie, to go through an needles eye (remaining in the own streitnes) so is it lyke impossible for a rich mā remaining in his own natural pryde, couetousnes, and corruption, to enter in to the kingdom of God. and therefor when those which heard, were offended, asking, And who may then attain to saluation? Christ answered, thinges that be impossible before man, are possible with God. marke well that Christ called the humiliation of the rich man, impossible vnto man, but possible vnto God. And the same I say is true of those that seke glorie and praise of men, for impossible it is vnto such abiding in y^e corruption vnfeanedly to beleue in Christ Iesus. for albeit the spirit of vaine glorie did now and then burst out and appere amonges the disciples, yet was it alwaies repressed and corrected by the seuerer obiurgation of their master, and in the end, by the power of the holie spirit, it was remoued. God doth not affirm that it is impossible to a woman to forgett the childe of her bosom, but laying his perfect loue against her natural loue corrupted, he saith, if she may, yet, cā not I forgett the that trust in me: and so he preferreth his loue towardes his childre, to the loue of any creature, whiche they

can beare towards others.

The examples of the man of Indie, and of the Cat of the mountaine, can in no wise receaue your interpretation. for the impossibilitie of the one, and of the other, experience of long continuance hath taught vs. for we see that although the Moorians change the regio where he was born, yet kepeth he his naturall blacknes: neither yet can any art vterly remoue the spottes of that beast, which the Prophete in that place calleth the leopard. how impossible it is that they be changed, none can be ignorant, except such as haue not sene or do not know the beast, nor her nature. And therefor vpon these two things to nature impossible did the Prophete conclude, that no more could the citezeins of Ierusalē, being exercisid in all iniquitie leaue the same, and so was it impossible, impossible I say to them selues and to their own power. for what the Spirit of God worketh in the conuersion of sinners, ought not to be attributed vnto mans power.

And thus I say that those things, which the holie Gost pronounced to be impossible, remain impossible. And therefor it is not onely a hard and a difficile thing that the elect of God, who follow the lambe where euer he goeth, be so deceaued that finally they perishe, but also it is impossible: and that becaus the true pastor cōducteth them, leadeth them furth to the holsom pastures, and waters of liue, illuminateth the by y^e presence of his light: and finally doth sanctifie and confirme the in his eternall veritie by y^e power of his holie Spirit

Vpon those wordes of the Apostle I feare lest that your senses be corrupted from the simplicitie, which is in Christ, euen as the serpent deceaued Eua, ye labor to proue that the elect shalbe deceaued for she, say you was the elect of God, and yet she was deceaued. In few wordes I answer that becaus she was the elect of God, she remained not in that error. we do not denie, but that the simple shepe do sometimes erre, and go astray from

To the
4. & 5.

their pastor, that they heare to their great danger the
 owling of wolues, & do credit, and receaue lies for veri-
 tie, yea & further that somtimes with knowledge, they
 comitte iniquitie. But that they are permitted in y^e sa-
 me finally, and without redemption to perish, that we
 costatly denie. for imposible it is that the liuely mem-
 bers shal lack participation with the head. Imposible it
 is that Christes death shal lack his effect, which is the li-
 fe of those that of his father are committed to his char-
 ge, of whō imposible it is, that any shal perish. for the
 nombre of our bretheren must be complete, nether yet
 doth it hereof follow, that exhortaciōs & admonitions
 be superfluous, & vaine. for they are the meanes which
 the wisdom of God knoweth to be most necessarie to
 stirre vp our dul senses, which alwaies be redie to ly in a
 certen securitie, And therefor the wordes of our master
 spoken to his disciples and the admonition of Paul to
 the Churches in his daies doth much profit, comfort,
 and confirme vs: for by the same we are so armed a-
 gainst offences and scanders, which daily do chance,
 that albeit we se that frō amongst our selues arise such
 as bring in damnable sectes. which lead many to perdi-
 tion, yet we do not therefor detest nor abhore Christs
 simple veritie but being prouoked by that fall & deie-
 ction of others, with great sollicitude and care, we call
 for the assistance of gods holie spirit en those most mi-
 serable and most wicked daies. That y^e affirme vs to be
 lieng prophetes not sēt of God but such as runne of
 our selues, calling to our cōgregation the people, whom
 after we prouoke to a careles & libertine life, we answer
 not to you but to our God. Iudge vs (ō Lord) in this cau-
 se according to our innocencie, & according to the pu-
 retie, which thy spirit hath formed in our heartes, de-
 stroy all lyeng lippes, and confound thou those, that
 of malice trouble thy afflicted flock.

To the 7

To the 2

Let your friedes, enemies to gods eternall trueth, prou

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de boasters of their own iustice, and suppressersto their power of Christes glorie, giue eare, if they list, to your admonition, absenting them selues from all well reformed congregations. We will not cease to exhort all the faithfull to frequent and hant the places wher Christes Euangil is truely and openly preached, his holie sacramentes rightly ministered according to his own ordinance and institution: And also where disciplyne is put in practise according to that ordre which he him self hath commanded. Nether yet will we cease to affirme that your priuie assemblies, and all those that in dispyte of Christes blessed ordinance, do frequent y^e same are accursed of God.

We do not deny, but that Iudas, Achitophell, Balaã, *To the 9* and many mo willingly and of determined purpose did wickedly & most vnthankfully offend, but what is this to your mater, It resteth alwaies, to be proued that they were elected in Christ Iesus by the eternal counsel of God. Your foolish question demanding if Adam *To the 10* or any other mā can be saued by Christ. which doth forsake him, I haue before answered, plainly prouing, that the elect children can not finally forsake and contēne the ordinance of their father. Nether yet can the membres, refuse the lief whiche they receaue frō their head. And that because the Spirit of God, drawing them to Christ, maketh them to fele their necessitie, which they haue of him. And therefor with al thank fulnes and ioy *The elect of God can not forsake Christ.* do they receaue him who is made to vs from God, wisdom, iustice, satisfaction, redēption, and lief. To me it appereth a very foolish question, if any should demand if aman perfect in witt, memorie and reason, feling himself so pcessall which hunger or thirst, that of necessitie he must perish, except nature were supported, to ask, (I say) if such a man willingly and obstinately wold refuse holson meat, and drink, appereth foolish; and vaine. And such is your question, for the elect children do fele

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their own miserie, hunger thirst and pouertie, yea they labor vnder the burden of their sinnes, which they hate, of the which they wold be releued. And therfor they can not refuse the iustice, lief and assured redemption, which is offered to the in Christ Iesus. To whom be all praise glorie and honor for euer. The place of the Apostle I haue before answered and therfor I shortlie com to that wich ye call.

THE ADVERSARIE.

The 35. section. *God hath two manner of willes, one reueled will, and a secret will which is onely knowen to him self. by gods reueled will men should not com to naught, but they which perishe, do perishe by his secreete will, in respect of gods commandement. It was not gods will, that Adam should sinne, but in respect of gods secreete will God wold Adam to fall.*

A N S W E R.

How maliciously ye peruerste our wordes, and how impudently ye forge vpon vs a form of doctryne, which did neuer enter into our thoghtes shall appere God willing by answering to that, which ye call the confutation of our third error, which thus beginneth.

THE ADVERSARIE.

The 36. section. *The authors of this wicked opinion, when they could not sufficiently confirme their errors, by the autoritie of gods word, they inuented a new shift to approue it by gods secreete will. for say they: Though God by his reueled will, will all men to be saved, yet by his secreete will, he wil leth many to be damned, by his reueled will, he will no wickednes but by his secreete will he will Pharao to be hard hearted, Semoi to curs David the patriarkes to sell their brother Ioseph &c, by his reueled will he wold not that, Adam should fall, but by his secret will he willeth Adam to fall I marvel much where ye haue founde out this manner of doctrine for neither, Moses and the prophetes, neither Christ and his Apostles vse any such manner of doctrine. further what profit do yee the people with this doctrine? Sure I am that you cause many to conceiue an euill opiniõ of God hereby, But now forasmuch, as the secreete will of God, is knowen to none but to him self alone, who hath reueled it to you: how can ye say that is gods secreete will? if it was gods secreete will that Adam should fall and you know it then it is both secreete and reueled, both reueled and*

unreueled, both known, & unknown. what greates absurditie is that can
 a mā call that which he knoweth unknown: or that which is secret reue-
 led. so may a mā say, hearing is not hearing, light is no light. By this strā- Eccle. 3
 ge doctrine, you wolde be counted wyse but you are so much from the 6
 right way, that you are become foolish. you can not content your self Oh that
 with such thinges as it hath pleased God to reuele in his word for our you could
 comfort, but will nedes knowe gods secret will. Search not saith Sirach looke v-
 out the ground of thinges as are so mightie for the but looke what God pon that
 hath commanded the, and looke vpon that alwaies, and be not curious alwaies
 in many of his workes, for it is not nedefull for the to se with thine eyes
 thinges that are secret. the meddling with such thinges hath beguyled
 many a man and tangled their wits in vanitie. And in the Proverben: Prover. 28
 Lyke as it is not good to eate to much honie, euen so he that will searche
 out hiegh thinges, it shalbe to heauie for him. we be vnto them (saith the
 Lord) that are wyse in their own sight, and think them selues to haue
 understanding. for he that presumeth to know the secret will of God, and
 thereby will confirme his error, he can not be reformed by gods reueled
 will, which is the worde. Be not wise saioth Paul, in your own opinions. Rom. 12
 And the holie Gost: be not wise in your own conceit, but feare the Lord
 and depart from euill, so shall thy navel be hole and thy bones strong. And Prover. 3
 Job: it is not we that can synde out the almightie for in power, equitie,
 and righteousnes he is hiegher, then can be expressed. Let men therefor
 feare him. for there shall no man se him that is wise in his own con-
 ceit, we must not seke out the secretes of God, for we shall not preuaile, 7
 but bring our selues to confusion. If we go about to establishe our opinions
 by gods secret will, we must nedes fall in horrible darcknes and errors. for
 who can know what the will of God is, we must submit our selues with
 all humilitie to the word, and there with great reuerence search out such
 thinges as are written for our comfort and edification, which we can not
 duelic understand without the spirit of God to teache vs, as it is written, 8
 oh Lord who can haue knowledge of thy understanding and meaning, ex-
 cept thou giue him wisdom, and send thy holy Gost from aboue: But if Sap. 9
 we prepare our selues with reuerence to read the word of God to the
 intent to understand it to our consolation, and with humilitie submit
 our selues to do it, God will open to vs so much as is othe necessaries or pre-
 fitable for vs.

A N S W E R.

What confirmation our doctrine hath by the inuin- To the
 cible, and most euident testimonies of gods holie scrip- 1.2.3.4
 tures, I will not now dispute: onely I must cōpleine, that
 maliciously, and most impudently ye wrest our wordes,
 and peruert our myndes. And for the probatiō thereof

T

I say that ye are neuer able to shew in any of our writings the wordes and sentences, which in this place ye affirme vs to say. ye be neuer able (I say) to proue that we haue written or taught: *that God by his reueled will, will all men to be saued, and yet by his secreete will, he willethe many to be damned. That by his reueled will he wille hno wickednes, but by his secreet will, he will Pharaos to be hard hearted, Semei to curse Dauid, the Patriarkes to sell their brother Ioseph, tha. by his reueled will, he wolde not that Adam should fall, but by his secreet will he willethe Adam to fall.*

These propositions I say, you be neuer able to shew in our writings, nether yet to proue that our doctrine did or dorth tend to that end. for we constantly affirme that God reueled vnto vs his most holie and most iust wil in his plaine and holie scriptures, which do assure vs, that a separation shalbe made betwext the goates, and the lambes, that the one shal receaue the kingdom prepared vnto them before all beginning, and that the other shalbe adiudged to the fyre which neuer shalbe quenched. That God stirred and raised vp Pharaos, that his power might be declared in him, that these wordes God plainly spoke to Moises: I know that Pharaos shal not permitte the people to depart, therefore haue I hardened his heart, that I may multiplie my wōders vpon him: that Dauid did repress the furie of Abisai, and of his seruantes who wolde haue killed Semei, saying: suffre him to curse, for the Lord hath commanded him the Lord perchance shal behold my affliction, and shal reward me with good for his cursing this day. That Ioseph said to his bretheren, be you not moued with sorrow, y^e haue solde me, for the Lord hath sent me for conseruation of a great multitude, it is not therefore you that haue sent me hither, but God, who hath made me father to Pharaos, and Lord ouer his hole house. None of all these I say do we cast vpon gods secreete will, as ye falsly accuse vs: but we do constantly affirme that his will, is so plainly reueled in these maters that such as shall denie any of them to haue bene gods wil, cannot escape abnegation of his eternall veritie. And further

further we say that the fall of man, is plainly reueled vnto vs, not onely by experience, but euen by that same law which was imposed to him shortly after his creation, the transgression whereof made Adam and all his posteritie criminall and giltie to gods iustice : & that nether against gods wil reueled, nether yet against his secreete wil. for by his will reueled can no man further conclude, but this, that in what day soeuer Ada should eate of the frute forbidde, that he should die the death. But Adam against gods commandement did eat and therefor did he iustly vnderly the sentence of death. And thus do we referre to gods will manifestly reueled, what soeuer ye imagin, that we ascribe to his secret will. Nether yet nede you to maruell, if ye list to take such paines, as to read our writiges, where that we finde the doctryne that we teach (your surmised lie, we cast vpon your selues) seeing that Moises, the prophetes, Christ Iesus, and his Apostles in all writings do affirme the same. But yet lest that ye should think that we attribute nothing to gods secret wil, I will in few wordes confesse what we teach maintein and beleue, in that case. And that the rather because you gather agreate absurditie, not of our doctryne, but of that which ye falsely imput vpon vs, in this manner. *forasmuch (you say) as the secreete will of God is knowne to none but to him self alone, Who hath reueled it to you? how can you say this is gods secreete will: if it was gods secreete will that Adam should fall and you knew it, then it is both secreete and vnsecreete, both reueled and vnreueled, both knowne and vnknowne. What greate absurditie is this?*

To the which I answered according to your impudēt foolishnes, that because you fight with your owne shadowe, these y^d dartes do hurt vs nothing, for we do not affirme, that we do knowe the fall of man by gods secreete will, but by his will manifestly reueled vnto vs by his holie scriptures. Or more plainly to answer y^d reasons, which you think inuincible : we say, that that wil which was secreete in God before all time, was reueled to man in time by his owne word, and that from time to time the same became more manifest, as Iainct Paul

Ephes. 3 witnesseth in these wordes: To me the least of all saintes is giuen this fauor (or grace) that I should preach amōgest the Gētiles the vnsearchable riches of Christe, That I should bring forth to light before all mē, what is y cōmunion of the mysterie w was hid from all ages in God, who hath made all things by Christ Iesus, that the manifest wisdome of God may now be notified to principates, and powers in heauenlie things by the Church, according to the fore appointment of the ages which he hath made in Christ Iesus our lorde. so that we are now bold to say, that albeit no creature did knowe before all time what ordre God should kepe in the creation and disposition of all thinges in time: yet may we now I say be bolde to affirme that the secrete was hidde in the eternall counsell of God. That first he wold create the heauen the earth, the masse being rude, hauing darknes vpon the great depthe, thereafter that he wold make light putting diuision betwene the light & the darknes, and so forth as Moises hath declared the ordre obserued in the creatiō. And as those things were sometime secret, but now are manifest, reueled and knowen so likewies was the falle of mā, and the redemption which cometh by Christ Iesus sometime secreete in the eternall counsell of God, but now is most manifestly preached and declared by Christ Iesus, and by his holie Apostles. for now we know that God so loued the world, that his onelie beloued Sonne hath he giuen, that so many as do beleue in him, shall haue the life euerlasting. Which life was euen before all times in Christ Iesus, euen as we were elected in him before the foundations of the world were laid. And therefor I doubt not to affirme, but that the fall of mā and the remedie for y same, was not onelie forsene but also before determined, and the frute which of the same should ensue cōcluded and appointed in gods eternall counsell before that euer Adam was created. the reason and probation

bation hereof we haue before declared to be the issue of all things, as we are taught by gods manifest word, yea by most euident experience. for who nedeth nowe to doubt, that it was gods eternall counsell, that man should fall from that perfecte image in which he was created and so become subiect to the death, to the end that the faithfull might receaue perfection, iustice and life in Christ Iesus alone, seing that scripture so manifestly affirmeth that we were elected in Christ Iesus before the foundations of the worlde were laid that God hath wrapped all nations in disobedience that he might haue mercie vpon all, vpon all I say which refuse not the remedie, fro all beginning prepared, which is Christe Iesus, as y^e Apostle witnesseth, saying: in him & by him. a real things created, & he is before al things. & al things consist or abide by him, and he is the head of the bodie of the Church, who is the beginning, the first begotten of the dead, that in all things he may hold the preeminence. for it hath pleased the father that all fulnes should dwell in him, and to reconcile, by him al things to himself. This counsell I say was not temporal, as taken and deuised after the fall of man, but it was eternall, as the same Apostle witnesseth in these words: God hath called vs by an holie vocation, not according to our works but according to his purpose and grace, which was giuen to vs by Iesus Christ before eternall times, but is nowe made manifest by the appering of our sauour Iesus Christ. But mark well that the Apostle saith that grace was giuen to the faithfull by Christ Iesus from the eternitie of times which thus to Titus he doth confirme saying, Paule the seruant of God, and an Apostle of Iesus Christ according to the faith of gods electe, and the knowledge of the veritie, which is according to godlines in the hope of eternall life, which he hath promised, which is God that cā not lie. before the world began, and hath opened his worde at y^e tyme appointed

Rom. 1st

Colo. 1.

Timo. 2

Tit. 1.

T. iii.

1. Pet. 1.

through preaching &c. And the same saith Peter speaking of our redemption by Christes pretious blood, who certainly was preordinate, sayeth he, before that \bar{y} world was made, but was manifested in the last times. Hauing these I say most euident scriptures to assure our conscience that redemption, remission of our sinnes, grace, and recōciliation, were appointed for vs, yea and were giuen vnto vs before all times, what nede we to doubt, what was the counsell of God in mans creation, or what was his secret will in giuing to him the commandement of not eating the frute, and therefor you do not onely foolishly, but also iniuriously in thus raling vpon vs, *what strange and monstrous doctrine is this: to say things be secreete, and vnsecreet, knowne, and vnknowne, reueled and vnreueled, as man should say hearing is not hearing and light is not light.* No such absurditie cā iustly be gathered vpo our doctrine, for simply we say \bar{y} thigs somtimes kepte secreete in \bar{y} counsell of God, and vnknowne to the sonnes of mē, were after disclosed. and made manifest to the world, in so much, that light expelled darcknes from the heartes of the sonnes of light, and knowledge remoued ignorance from those, that were appointed to life. If these things do not satisfie you, yet my good hope is, that \bar{y} godlie reader shall perceauē, that most vniustly you accuse vs, as if in our doctrine were plaine contradiction. And yet as touching the secreete will of God we morcouer affirme, that our eternal election, in Christ Iesus, our temporall falling in Adam, our restitution to life, by the promes made, are not secret, but manifestly reueled. But why that so it pleased his infinite wisdomē, and goodnes to dispose, and before ordeine the mystērie of our saluation: that first we should beare the image of the earthlie and carnall Adam, before that we should beare the image of the heauenlie and spirituall: that first we shuld be all wrapped in sinne, and by reason thereof in miserie & death, before that we should be perfecte iust, and come to felicitie, and life euēlasting,
and

And finally why y^t it pleased his Maiestie to choose some:
 And of this same masse to reiecte others, we say is not re-
 ueled, neither yet shalbe reueled before y^e Christ Iesus
 appere in his glorie, whē the bookes shalbe opened and
 all secretes shalbe disclosed. To speake the mater so sim-
 ply as I can, that ye haue no occasion to complein of
 obscuritie, I say that gods will in these subsequētes and
 in many others his woderous workes is secret. first why
 did not God more, sodely creat y^e world: why gaue he to
 Adam no greater strenght: why did he permitt him to
 falle: why he did not prouide mannes redemption by
 some other meanes, the by the cruell and ignominious
 death of his owne sonne: why did he choose the sede
 of Abraham to be his people, refusing and reiecting as
 it were the rest of the world: And finally why that God
 wold that his dear sonne should die in Ierusalem, called
 his owne Citie, by reason of the temple and sacrifices
 appointed: why (I say) that God by the figures of the
 law, and by his Prophetes had before spoken, that the
 Messias should suffer in that citie, And that the builders,
 who then onely in earthe were reputed & knowen to be
 the Church of God, should reiect and refuse the chief
 corner stone Christ Iesus: In these and others the won- *To the*
 derous workes of God (which so far excede the reach of 6.7.8.
 our vnderstanding, that more able they are to quenche
 and swallow vp all light which remaineth in vs, then is
 y^e great depth of the sea to deuoure our frayle bodies)
 doe we hold the secrete will of God for a ruele of all e-
 quitie, perfection and sufficiencie, teaching and affir-
 ming that if any man of vaine curiositie or of deuclish
 pride, presume to define or determine vpon these or o-
 thers his inscrutable secretes, the causes whereof (o-
 ther then his secret, but most iust will) is not, neither
 shalbe reueled, till the full glory of the sonnes of God
 be manifested, when the wisdome, goodnes iustice and
 mercie of God shall so euidently appere to the full con-
 tentation of his electe, & to the most iust conuicting
 T. iiii.

of the consciences of the very reprobate, to whome shall be left no place of excuse, but in their owne consciences they shall receaue the iust sentence of their most iust condemnation. and so shall they in tormentes glorifie the most iust & most seuerer iudgement of God, and his vnspeakable hatred against sinne conceaue. We teach and affirme (I say) that if any man in this life trauale to searche out other causes of these foresaid works of God (then his secreete will) that the same man hedlongs casteth him selfe in to horrible confusion, which he can not escape without speedie repentance. And against such men are al the scriptures by you alledged, spoken and written, and not against vs, who as we affirme nothing which gods worde doeth not plainly teache vs, so do we cease curiously to inquire any cause of his workes, other the it hath pleased his godliue wisdom, and mercie to reuele vnto vs by his holie spirit plainly speaking in his holie scriptures. And therefor to you it shalbe most profitable to trye and examine this mater with greater indifferencie, then hitherto you haue done, and to ponder, and wey whether it be ye or we that be wise in our owne conceate, sight or opinion, or that go about to finde out the almightie, that is to subiecte his Maiestie, and wisdom to the iudgement of our corrupt reason, You (I say) who vpon his words plainly spoken by the holie Ghost, and vpon his works which he neither feareth nor eshameth to attribute and clame to him selfe, dare make these blasphemous conclusions:

Rom. 12
Iob. 37-

The Then is he more cruel then a wolf, then is he a dissembler, then beareth
saings of he bony in his mouth & gaule in his breast, then is he author of sinne &
Castalis him selfe the is he vniust & contrarious to him selfe, or we y comig but
against onely to the sight of gods incōprehensible iudgements,
Iohn. Cal with all treblig & reuerence fall done before his Maiestie
mon. & w the Apostle do crye, Oh y depnes of y riches & wisdom and knowledge of God, howe inscrutable are his iudgements and vnsearcheable are his waies, who hath knowen y minde of the Lord or who hath bene of his counsel-

unsell, or who hath giuen vnto him first, that he should recompence him: for of him, and by him and in him are all things. to him be glorie for euer, Amen. Be you your selues iudges I say whether you or we do search out thinges that be aboue the reache of our capacities, and by that meanes studie to bring God as it were in bōdage to our reasons. but now that which foloweth in these wordes.

A D V E R S A R I E,

Thy worde sayeth Dauid is a lanterne to my fete and a light vnto my steppes. when thy worde goeth forth it g:ueth light and understanding euen vnto babes all the wordes of the Lord are pure and cleane it is a shilde to them that put their trust in it. And the Prophet Esaya: if any mā lacke light let him looke vpon the lawe, and the testimonie. we must not leaue the word and seke to establish our phantasies, ether by reason or gods secret will. for we are commanded that we turne not from the word neither to the right hand, nor to the left, that thou maiest saye: the holye Gost haue understanding in all that thou takest in hand. This is sufficient for vs and this we ought for to do. But we knowe say you euen by the worde, that God hath a secret will, whereby he worketh all that pleaseth him verie well and can you proue thereby that God hath two wills? God hath reueled so much of his will as is profitable for vs to vs to knowe: the rest which is neither necessarie nor meere for vs to know he hath not reueled. Is it therefore an other will? or is that which is not reueled contrarie to that which is reueled? then shal there be contrarietie, in God, which is fals. if God in respect of his reueled will, wold not that Adam shoulde fall but in respect of his secret will, he wold Adam should fall then did God will two contraries which is impossible. was there euer any such monstrous doctrine taught God abhorreth a double heart which speaketh one thing and thinketh another. and yet abhorre you not to charge God with that which he cannot abide in his creatures that is: that he should speak one thing, as that Adam should not haue fallen, and think and will the contrarie that Adam should haue fallen

The
37. section
Psal 119

Pro. 30,
Esa. 8.

2

3

4

Rom 12

Iob 37

5

A N S W E R.

The wil of God plainly reueled, in his holie scriptures we do not onely followe as a bright lanterne shining before vs, for the directing of our pathes walking in the darknes of this mortalitie but also we affirme it to be of such sufficiencie, that if an Angell frō the heauen with wonders, signes and miracles wolde declare

To the

to vs a will repugning to that which is alredie reueled
 perswading vs vpon that, to ground our faith, or by that
 to rule the actions of our liues, we wold hold him ac-
 cursed, and in no wise to be heard. and therefore yet
 once againe I cā not cease to exhort you, if by late reue-
 lations ye (I mean some of your faction) hath receaued
 any newe knowledge of gods will, by the which you
 perswade others, that man in this life shalbe pure, and
 clean, without sinne, that God shall expell it, not onely
 in the resurrection, but euen while we walk compassed
 with this corruptible flesh, euen as the bright sunne
 chaseth away the darck cloudes, that the children of
 God shal so beare dominion ouer the wicked in this
 earth, that all the proud tyrannes, and oppressors shall
 be come slaues to the godlie, and that shalbe their hell
 and punishment, as the earthlie reigning of the others,
 shalbe their heauen and ioye promised. Examin I say
 your selues, if that any of you be infected with these,
 and others mo grosse and foolish fantasies, which by
 gods reueled will, you be neuer able to proue. But as
 for vs we haue proued and offer to proue at all times by
 the reueled will of God, what so euer we teach, affirme
 or beleue, of gods eternal electiō, or of his most iust re-
 probatiō, for we cōfesse euen the self same thing which
 you alledge vs to say, which is that by the word of God
 we knowe, that God hath a secret, will whereby he wor-
 keth all that pleaseth him in heauen and in earth, and
 that also he hath reueled vnto vs so much as is profi-
 table for vs to knowe, ether yet necessarie for our sal-
 uacion. for the which we praise his eternal goodnes and
 infinit wisdom & do affirme further (as before we haue
 said) that such as stād not content with that which is re-
 ueled, but arrogātly list to mouēt vp to search the secre-
 tes of gods counsel, shalbe beatē downe againe by the
 brightnes of his glorie to eternal confusion, in a iust
 recompence of their presumptuous boldnes. And thus
 much with you we wil willingly cōfesse. but where vpon

To the
2

certen

certain questions, you make such conclusions as please you, we cannot but accuse in you that vnreuerent yea deuclish boldenes and pride, which in all men we condemne. But let vs heare your own wordes.

Can you proue thereby that God hath two willes, or is that which is not reueled contrarie to that which is reueled then shoulde there be contrarietie in God which is false. if God in respect of his reueled will, wold not that Adam should fall but in respect of his secret will he wold Adam shoulde fall. Then did God will two contraries which is impossible.

These be your wordes and seuerall reasons most blasphemously spoken, not against vs but against gods eternall wisdom. against vs (I say) ye cannot speak them for no such doctrine haue we euer taught, for we most constantly affirme that the secret wil of God and his will reueled, is alwaies one, which is the manifestation and declaratiō of his own glorie, althogh it seme diuers in y^e instrumentes as before I haue most manifestly declared. and thus most iustly might I send you to debate your cause with him whose iustice, & wisdom cannot be subiect to the vanitie of your reason. But yet because no small part of this controuersie betwext you & vs consisteth in this: that you can admit no will in God the reason and cause whereof, ye cannot see, perceauē nor vnderstand, and affirming the contrarie say, that of gods secret will, can nether man nor Angell perceauē assigne, or vnderstand any other reason, or cause, but his holie will onelie: and therefore with all reuerence do they stoupe, and couering their eyes, crie iust and righteous art thou oh, Lord in all thy workes, holie, holie, holie Lord God of armies. The vniuersall earth is replenished with the glorie of his Maiestie. *Esay. 6.* Because I say a great part of our controuersie standeth in this point, I wil go through your questions, and seuerally answer to euerie one. first you aske if God haue two willes by reason that he hath a secret will and a re-

ueled wil, I answere, that as God in his eternal God head is simple and one, so is his will in respect of him selfe from all beginning simple and one, which is the declaration of his owne glorie. But because the instrumentes (in which gods glorie is and must be for euer manifested and knowen) be diuers, therefor hath gods will w in him selfe is one, diuers considerations, effectes, & endes, in respect of the diuers instrumentes. for example

Mat. 25 God will the vessels of his mercies to be extolled to the glorie of the kingdome with Christ Iesus, but he will the vesselles of wrath to be adiudged to the fire in quenchable prepared for the deuill & all his Angelles. Who doth not see, but in respect of these diuers instruments the will of God hath diuers respectes, and diuers endes, and iustly may be called two willes or a dooble will: for it is one will to saue, and an other will to condemne, as touching the instrumentes & creatures saued or condemned. But in respect of God the wil is one and simple, which is as before is said the manifestation of his glorie, which no lesse shyneth in the iust punishment of the one sort, then in the mercifull deliuerance of the other. And this much for the first. Secōdly ye ask, if y wil is not reueled be cōtrary to that wil is reueled. To the wil I answere as before, that in respect of God there is no cōtrarietie betwext y wil reueled and the will vnreueled. But yet may the creatures to whome God, doeth notifie his will by commandement, rebuke or exhortation, apprehend & vnderstand one thing, and yet it may be that God in his eternall counsell hath determined the expresse contrarie. if this to you at the first sight seme strange, yet my good hope is that examples in the scriptures proposed shall make the mater sensible ynough to the godlie and sobre reader. What do we think that Dauid did apprehend of that most sharp and vehement rebuke giuen vnto him by Nathan the Prophete in the name of God? No dōwt that he was the

sonne

sonne of death, that God wold break the league and couenant with him, as he had done to Saule his predecessor. But was it therfor the eternall purpose of God that so it should be? The end and issue declareth the contrarie. Ezechias receaued the very sentence of present death from the mouthe of the Prophet Isaiah, who no doute came not with message at all aduenture, but at the expresse commandement of God, for so he affirmeth sayinge: Thus saith the lord put ordre to thy house for thou shalt die and shalt not liue. But was not therefor the contrarie (to witt that he should afterward liue fiftene yeres) determined in the immutable counsell of God. The same might I declare by many other exhortations & commandementes, but with one I wil stand contented, which shall adde light to the former. Abraham was commanded by God, to take his sonne Isaak whome he loued, his onelie sonne, in whome the promises stode, and to go to the mountaine which God wold appoint, & there to offer him in sacrifice. What will of God did Abraham apprehend in this commandement during the iourney of thre dayes? God him selfe beareth recorde, that Abraham did so vnderstand gods will, that his owne hād was stretched out to kill his sonne, yea that in his heart he had killed him. for so saith the Angell: because thou hast donne this, and hast not spared thy onelie sonne, I shall blesse the. but whether had God in his eternall counsell determined, that Abraham should kill his sonne, as Abraham did vnderstand by his will reueled? who so euer dare so affirme maketh God subiecte to mutabilitie, and denieth him to be God, whose wisdom, knowledge, purpose and counselles be stable and appointed from all eternitie. if with reuerence the causes hereof be searched & inquired, y^e holie Ghost will answer y^e good it was to Dauid thus to be humbled. that profitable it was not onely to Ezechias, but also to the hole Church of God after him, to come to the knowledge of his infirmitie, and of the agonye & battel

Isa. 38.

which he susteined, fighting as it were against gods iudgements. That by Abrahams, great obedience, be we all instructed to obey God in all things which he commandeth, and to subiecte not onely our lustes and affections to his will reueled, but also our reason (appeare it neuer so probable.) With the which if we stand not satisfied, but quarreling with God, will or dare in a blynd fury ask, to what purpose commandeth, and speaketh he one thing, & meaneth the contrary? That deuellishe presumption shall fall down from the clouds, and break downe for euer the frantick heads of such vile slaues of proud lucifer. And therefor be ye warned, for vengeance is prepared for all such vnreuerent reasoners in gods perfect (but yet profound) iudgements as ye declare your selues to be, in this which followeth.

If God (say you) in respect of his reueled will, wold not that Adam should falle, but in respect of his secreete will, he wold Adam should falle then did God will two contraries, which is impossible.

Answer. Impossible we confesse it to be that contrarietie should be in that will, which in it self is simple and one. But how shall you be able to proue that God in reueling his will to Adam, had none other purpose nor will but onely that Adam, should not falle? (because say you) he said thou shalt not eate, I answer, & so said he to Abraham thou shalt take ad offer thy sonne in sacrifice. And yet we knowe that the contrarie had he determined. O (crye you) God abhorreth a double heart which speaketh one thing and thinketh another, and yet ye abhorre not to charge God with that which he can not abide in his creatures, that is that he should speak one thing, as that: *Adā should not offend,* & will the contrarie, as that: *Adā should offend.* Answer, God, if his good pleasure be, towch your heartes with such vnfeined repētaunce that you may vnderstand howe horrible be these blasphemies, which thus in your furious blindnes you spee forth against gods supreme Maiestie, for before I haue said they are not spoken against vs. for no such doctrine do we teach nor affirme, as that of which you gather

ther these blasphemies, and albeit we did, yet it were as easie for vs to dissolue and vnloose such deuclish knottes, as by instructiō of your father, you knit to trippe y^e soules of the simple, & as it is for y^e sote of the valiant & strong mā to burit a sondre the spiders webbes which y^e venemous spider maketh to catch the impotēt flies and feeble gnattes. And now lest y^e you should glorie as thogh yō reasons yet stode sure. Let vs trie and examine euery membre aparte. God abhorreth (say you) a dooble heart which speaketh one thing and thinketh an other, I answer: That as God is a spirit and hath neither heart nor bodie like as man hath, so must not his words, cogitations, and thoghtes be compared to ours: for as we be corrupte liers and vaine, so where we do speak one thing, and think an other, we do meane deceate, fraud, and destruction to our brother, to whome we promise trueth, fidelitie, & conseruation to our power. But God according to the puritie and perfection of his godlie nature in speaking to his creatures, and in creating of them must not absolutely haue respect to thē, but also to his owne glory. for what reason is it that God of nothing shall make that creature by whome his glory shall not be manifested? and therefor in speaking to Adam, and in giuing a lawe to him, God had respecte to his eternall counsell & purpose, as before we haue spoken, and hereafter shall rehearse. But still crye you, that yet we burden God wth that which he cā not abyde in his creatures that is, that he should speak one thīg, as that Adam should not haue fallen, and that he ment the contrarie. for answer I ask of you, if ye will binde God to that lawe which he hath imposed to his creatures? And if ye will leaue none other libertie to God his soueraigne maiestie, then his lawe hath permitted to men subiecte to the same: and if ye dare promise to your selues that authoritie ouer God, girde your loines, and play the strōg champions: prepare your seates, appoint your iudges, cite, and adiourne him to appere at a fixed day, to rendre

*The ad-
uersa-
ries iud-
ge of
Gods ma-
iestie ac-
cording
to their
blind
reason.*

a reason, & amake an accōpte before you of his vniuer-
fall regiment, in which (no doubt) ye shall finde many
things more repugnant to your reason then this. You
think I mock you in that I wil you to cite and call God
to an accōpt, in very dede I do. for as your blasphemie
& pride is vterlie to be abhorred, so is your vanitie
more worthie to be mocked, then your simplicitie in
that case to be instructed. for what was he euer yet a-
mongest the most ignorant ethnicks so foolish or so
presumptuous, but that he did confesse that the workes
and wonders of the supreme God, were exempted from
all lawe, and censure of mans iudgement. But in your
presence, God shall haue no libertie to command, or
forbid any thing to any of his creatures, but that he
must nedes absolutely will the same, and for no cause or
respekte may he will the contrarie, but that he shall ha-
ue a dooble heart, he shalbe a dissembler (cursed be your
blasphemie that causeth me thus to write) and in him
there shalbe cōtrarietie. this is the reuerence which ye
beare to gods infinite wisdom in all his workes, to the
ground whereof ye can not atteine by your corrupt rea-
son, that you burst forth in scoffing, mocking, and blas-
phemie. But yet to come more nye to the mater, I de-
nie that iustly you can conclude any contrarietie to be
in God, albeit that to Adam he said thou shalt not eate,
and yet in his eternall counsell he had determined
that Adam shoulde eate, neither yet (I say) cā you be a-
ble to proue, that he spoke one thing & willed the con-
trarie, because he pronounced this sentence: in what so
euer day thou shalt eate of this tree, thou shalt dye the
death, but rather we maye most assuredly conclude, that
both the precept, & the penaltie threatned to ensue the
violation of it, was a plaine and manifest declaration w-
hat before was concluded in gods eternall counsell, as
also that they were the meanes, by the which the secret
will and good purpose of God toke effecte amongst
men & was notified vnto the world. for if God had not
before

before appointed the falle and the remedie for the same, he had not imposed vpon him a lawe, the transgression whereof, should bring death, but should haue suffered him to liue without such feare and bondage, as we shall do when victorie shall be giuen ouer death, which is the sting of sinne, & ouer sinne also which had his power by the lawe. And therefor I say that gods commandement forbidding Adam to eate, and the punishment of death denounced, if he did eate, were nothing contrary to his secreet will: but were the very wayes appointed by his infinite wisdom, by the which he had determined that his secreet will concerning the mysterie of mans redemption should be notified & put in execution. And albeit that such as in gods eternall election finde no sweetenes nor comfort, fret, fume, storme, and rage at the onelie mention of it: yet neither dare we nor can we cōceale and suppress gods eternall trueth, infinite loue, and incomprehensible liberalitie towards vs: neither eshame we to confesse our owne wretched pouertie, and iust condemnation, into the which oure father Adam willingly wrapped him self and vs. And therefor we constantly affirme that as we were elected in Christ Iesus before all tymes, so it behoued vs in time to fall in Adam, to the end that the bright glorie of God, might after shyne & appere before men & Angels. Proue nowe if you can contrarietie betwext gods will reueled, & his secreet will. How vaine is the difference, which you put betwene his will & his permissiō we shall shortly examin in this which foloweth.

THE ADVERSARIE.

The reason where with you go aboute to persuaide this to be of truth is very meane, if a man (say you) could do any thing cōtrary to gods will, then were not God omnipotent, wherfor what so euer is done, it must nedes be done by the will of God, whose will no man can resist. I answer that God is goodnes it self, his will is alwayes good, yet man is apt to do & may do euill contrary to gods will, no: withstanding God remaineth omnipotent, suffering man to do euill whome he might destroy before he did the euill, if so is pleased him. That an obstinately re-

The 1. argument. 38. Section.

1.

2.

V.

- refused to obey the will of God, yet was God omnipotent, for if God had his
 he might have destroyed Pharaoh at the first, and the arrogant tyrant
 well worthy to be destroyed, yet God used towards him, by little and li-
 ttle such encrease of punishment as he might therewith have ben amide-
 3 had not his malice ben an impediment. Christ as he witnesseth his self will
 have gathered the Ierosolimitans together, as the hen her chickens, yet wold
 they not, God wold that the Israelites should entre into the land of Canaan
 and they wold not, wherefor they were carried back again through the
 wilderness where they perished. Again when God wold not that they
 should entre, they wold needs entre, and were put to flight of the Canani-
 tes. Thus we see plainly that many things be donne contrary to the will of
 God, which shalbe more largely declared hereafter, where we shal see
 howe God often suffered many things which he wold not, yet to maintain
 this untrueth ye alledge that which is written in Exodus the 9. the Lord
 4 hardened the heart of Pharaoh. To the which I answer that which is w-
 ritten all most in the end of the same chapter, Pharaoh hardened his heart, he
 and his servants: and that which is written in the chapter of the first bo-
 ke of the kings, wherefor should you harden your heartes as the Egyp-
 tians and Pharaoh hardened their heartes by these places I may proue as
 well that Pharaoh hardened his owne heart, as you can proue, that God ma-
 de him hard hearted, by that other text, wherefor to understāde howe these
 5 places do agree, we must note first, that all the children of Adam have a
 Zere. 17. hard & wicked heart, untill they be mollified by the grace of God, as Ier-
 mie witnesseth saying: Amongst all things living man hath the most deca-
 Ezr. 36. full & stubborn heart & the lord saith that he will take the stonie heart
 from the, and give the a heart of flesh, without they had a stonie heart, he
 could not take it from the. If Pharaoh had a stonie heart, as it doeth well ap-
 6 pere, in that he tyrannously oppressed the people, afore Moses spak unto
 him, the could it not be hardened more the a stone, afore it had bene molli-
 fied, which was not done, for he refused to knowe the Lorde, & set not his
 heart to gods miracles, but at the first meeting with Moses said, I knowe
 not the Lord, therfor Pharaoh willingly & wittingly, did endure & remaine
 his hard stonie heart, not withstanding he and his sorcerers were counsell to growe
 the miracles to be done by God, in so much that he desired Moses & A-
 7 ro to pray for him, confessing his offence, but yet after that he was delivered
 from the present plague, he endured his heart both he and his servants so that as
 the Apostle saith, when they knewe God they glorified him not as God, nei-
 ther were they thankfull, wherefor they were left to their owne lewd mindes
 which is the cause of hardning, for man being left of God, is nothing els, but
 a hard obstinate wicked creature, and conforme to this meaning do the an-
 8 cient doctors interpret this place, God hardened Pharaohs heart, that is to
 say, God suffered Pharaohs heart to be hardened, as this, leade vs not into tem-
 9 ptacion, that is suffer vs not to be ledde into temptation. So Iob saith, God hath
 taken wisdom from the Estriche, that is as it followeth there God hath
 not given her understanding. And of his friends Iob saith, These have

withholden their hearts frō understanding that in thou hast not giuē the
 understanding: And this māner of speaking is cōmon in the scriptures not o-
 nely of God, but also of mā as these, now we you haue ridd the childrē of Is-
 rael out of the hād of the Lorde, that is you haue not caused thē to fall in-
 to the hād of the lorde. The phrase of the scripture being thus truly under-
 stāded, the mat'er shalbe the easier for seing that God (as Iames saith) tēp-
 teth no mā, that is to sinne, then did God neither hardē the heart of Pharaō,
 nor tēpt him to do wickedly, but suffered him & gaue him ouer to the obsti-
 nate hard heart which he had already. And thus is the greatest plague that
 chanced to man, to be left to his owne lewd mynd as Saul because he wold
 not obey the Lorde, he was lef of gods good spirit & taken with an euill
 spirit, & the from thence forth he became worse, and worse likewyes Ica-
 king of Iuda, because he wold not heare the voice of Zacharias the Pro-
 phet he was left of God, slaine in his owne bed with his owne seruants &
 find unworship to be buried in the sepulchurs of the kings. & his sonne A-
 masias, because he refused to heare the Prophet of the lord, and sought cōsēl
 of the Edomites goddes, he was left of God, ouercome by the king of Israel,
 & after wards by treason, his subiectes cōspired against him & killed him.
 Thus we see that there cā be no greater plague, then to be left to our sel-
 ues & to be destitute of the grace of God. As the yearth can be no more
 grynously punished, thē to lack the sunne & dewe. So the lord doeth punish
 his vineyard not wasting it him self, but taketh the hedge and raine from
 it, & suffereth it to be wasted and ouertrode by others. So Iob was plagued
 of God onely by suffering him to be plagued notwithstanding Iob sayeth,
 the Lord hath giuen and the Lord hath taken, which is not to be understād
 that the Lord did take his goods, but onely suffered the deuil to take them.
 So the Lord punished his peple, not that he touched them, but I will hide,
 my face from them & will see what their end shalbe saith the Lord. Af-
 ter the same maner ought that place, God hardened the heart of Pharaō so
 be understand, that is God suffered the heart of Pharaō to be hardened, or
 left him in the hardnes of his heart, which appereth to be so of that which
 is written, Exo: 10. chapter, how long refusest thou to submit thy self
 vnto me, to let my people go? by this we see, that the will of God was, that
 Pharaō should let the people go. Secondly in that Pharaō did not submit
 him self to God, that his mind was not conserme to gods mynd. Thirdly, in
 that he refused to let the people go, it was his owne dede and acte & not
 gods for if I should grant, that it was gods will, that he should refuse to let
 the people go, then did he submit him selfe to the will of the Lord, which
 is contrarie to the word, thē should God and he haue bene both of one mynd.
 And the will of God is allwayes good and iust, which you can not deny
 then Pharaō refusing to let the people go, did well & iustly, forasmuch,
 as it was gods will he should so doo, wherfor Pharaō ought not to be puni-
 shed for this good & iust dede. These & such like incōueniencies cā you not
 escape, affirming Pharaōs heart to haue ben actually indured of God.

Iob 17.

Iosue. 22

10

11

12

Esa. 5.

13

14

15

16

ANSWER.

How meane that euer our reasons be, yet great cause we haue to giue thanks vnto God, that ye in laboring wth all your wittes to oppugne & obscure them, are yet compelled by the inuincible grace of gods mercie to iustifie and illustrate the same. which shall plainly appere by this your first answere, which you make concerning the omnipotencie of God. forasmuch (say you) as God is goodnes it self, his wil is alwayes good, yet mā is apte to do, and may do euill, contrary to gods will, notwithstanding God remaineth omnipotent suffering man to do euill, whome he might destroy afore he did euill, if so pleased him: and so ye bring forth y^e example of Pharaoh. I will not take in all points that aduantage of you w^{ch} I think you wold take of vs most gladly, if you had vs in such a streit as you haue here cōcluded your selues. for if mā may do euil contrary to gods will: so that God for no respect, for no end nor purpose wold that such wickednes should be donne (for thus you must applie your words, or els ye say nothig against vs) and yet that it pleaseth God not to destroy the wicked doer, but to suffer him to do euill, whome he might haue destroyed before the iniquitie cōmitted. What shall, I pray you ensue: but that either there shalbe in God two contrary willes, one that willethe no wickednes in no wyes to be donne, and an other that suffereth wickednes, yea and that is pleased to suffre & not to destroye the wicked mā: or els that there is a power aboue gods wil, which compelleth him to suffer that which he wold not: one of these two can you not auoyd. But I wil dealle more fauorably with you. Ye grant that God suffereth the euill, and that he might destroy the wicked mā before iniquitie be committed, if so pleased his godlie maiestie and wisdom. Do ye not cōsider that in this your confession, is no les contained then any of vs hath either written or spoken in this mater. for if gods omnipotencie remaineth as no doubt it doth, so perfecte and hole that he may not impede onely wicked men of their interprises, but also

To y^e
1. & 2.

y he may destroy euē Sathā him self, if so pleased his e-
 ternal wisedō, what can be cōcluded, but y God willingly
 for causes knowē to his wisedome alone, permitteth &
 suffereth things to be dōne w after hewill most iustly pu-
 nish? And thus (I say) doth your own answer & confessiō
 iustifie ō doctrine. for we do not teach y wickednes plea-
 seth God, in so farre as it is wickednes: neither yet that
 God will sinfull actes to be donne, in so farre as they a-
 re sinfull, without any other further respecte. But we say
 that as the actiōs & cogitatiōs of the godly please God
 in Christ Iesus, because they are wrought ad inspired by y
 power of his holie spirit: so y the good workes, as patie-
 ce, iustice, chastitie, & suche lik, God will to be dōne, euē
 because the workes be good & agreable to his owne natu-
 re: so say we that God will, yea and hath determined the
 workes that be most wicked to be donne for y purposes
 & causes cōcluded in his eternal cōsel. Which thing if
 we be able to proue by the euident scriptures of God the
 ought you not to be offended althogh we preferre God
 to ma, and his plaine trueth, to your sophistickall euasiōs
 & colde interpretations of such places. for the auoiding
 the prolixitie of many, I will choose but two at y most,
 plaine and most euident. Is it not a great & horrible sin-
 ne that a fals prophete shall come and deceaue the peo-
 ple? Yea is it not likwyse sin, to deceaue y Prophet? and
 yet God feareth not to attribut to him self bothe the
 one and the other. for no fals prophete dothe arrise, whō
 God for one of two purposes doth not stirre vp, to witt,
 ether to trie and examin the cōstancie & fidelitie of his
 seruātes, or els, to execute ad blind those, who delite not
 in the veritie. For Moises witnesseth in these words, if
 in the middest of the, there arrise a Prophet, and he shal
 giue vnto the a signe, and yet should say let vs go and
 serue strāge goddes heare him not, for y Lord your God
 tempteth you, whether that ye wil loue your Lord, your
 God with all your heart, & in all your soule. if it be the
 propre office of God to trye, tempt and examin y hear-
 tes of his people & of his chosen children as the holie

Gost affirmeth it to be. Then must you confes that the fals prophetes be gods instrumentes appointed for that purpose. And that God deceaueth the fals Prophet, Ezechiel in plaine wordes doeth witnes saying, and if the Prophet deceaued speak the word, I the Lord haue deceaued that Prophet, and I will extend my hand against him and I will roote him out from the midst of my people Israel. And the same doeth yet God hi self more plainly vendicate to him self in that solemned proclamation made in the eares of the prophet Micheas ad boldly by him pronounced in audience of two kings Ahas & Iosaphat, as foloweth: who shall deceaue Ahas to vs? or who shall persuaide him that he may passe vp, and fall in Ramath galaad, and there passed out a certen spirit & standing before y^e lorde he said I shall deceaue or persuaide him. And the lord said wherunto? & he said I shall passe out & be alieng Prophet in the mouthes of all his Prophetes: he said therfor thou shal deceaue him & thou shalt brig it to passe: goo forth therfor & do ene so. And lo God hath giue a lieg spirit in the mouthes of al these Prophetes & the lord hath spoken euill vpō the. If to make a publique proclamation to call for one to deceaue, to send him forth & to giue him power to do the same, be onely a simple permission, & a thing which God suffereth against his will, lett the indifferent man iudge. I think that no mā will deny the incest of Absalome openly committed, not onely to be sinne, but also to be so execrable & detestable a facte that nature it self (be it neuer so corrupt) must nedes abhorre it and yet I pray you what saith God that he wil do in that be half, let the Prophet witnes. Thus sayeth the Lord God (saith Nathā) behold I shall rayse euill against the, forthe of thine own howse, and I shall take thy wyues and giue the to thy neighbour, who shal slepe with them in the sunne. Thou didest y^e facte secretely but I shall do this thig opely before all Israel, let y^e vehemēcie of y^e words w^here be spoken, be noted & be iudges your selues whether your interpretation be tollerable, he saith not I shal suffer euil

Eze. 14

1. Reg.
22.

to come vpon the, but plainly he saith I shal raise vp euil against the. And therewith not content, he saith I shall take thy wyues, and to put the mater out of all controuersie he addeth, and I shal giue the to thy neighbour yea and that will I do openly. If to raise vp, to giue, & to do, be to permitt onely the thing which he will not, we must confesse our selues ignorant of the phrases of the holie Gost. this same might I proue by Iob, by Nabuchadnezer, by Salmanasar, by Syrus and diuers others which for breuities saik I passe ouer. one I will recite w^{ch} I trust shalbe so plaine that the deuill him self by no subtilitie shalbe able to obscure the light of y^e truerth. Was there euer any faste since the begining more wicked, if the instrumetes shalbe considered, as was the cruell and ignominious death of the Sonne of God? And yet what doeth the holie Gost attribut to God in that case? him saith Peter (beig crucified) did you kill after that you had taken him by the hādes of y^e wicked men being giuen by the appointed counsell & fore knowledge of God. And after, they haue verely couened agāst thy holie Sōne Iesus, whō, thou hast anointed, Herode together & Pōtius Pilate, w^{ch} y^e Gentiles together & y^e people of Israell to do what so euer thy hand & thy counsell haue decreed to be dōne. Aduise well what ye wil answer, y^e wordes are plaine, & so plaine y^e you cā not auoide the. for he that sayeth the wicked mē did what so euer God did foresee & before dotedermined, yea what his hand, y^e is his power, and counsell, y^e he had before decreed to be donne, meaneth a thing of more greater importāce the he y^e saith they did what God permitted and suffered to be donne. Consider forther y^e you haue not to do w^{ch} men, as w^{ch} Augustine, Caluine and vs whome you call careles libertines, but w^{ch} the holie Gost speaking in Peter & in the hole Church of Ierusalem, yea speaking in the hole scriptures. for if not to spare his Sonne, but to giue him to y^e death for vs, to cause our sinnes to make warre agāst him, to punishe hī for y^e same, in suche sorte y^e of al men

he was most contemptible for a season . if I say to giue to death to strike , to wound & punish, be actions, then did not God onely suffer his Sonne to die to be wounded to be smytten & to be punished without any will, that any such thing should come to passe , but he in his eternall counsell appointed the time , the place & the persons, whē, where, and by whome he should suffer y^e same. for of loue he gaue him to suffer the trewe death. that we by him might receaue life . the time could not be changed & the cuppe which the father had giuen him he must nedes drinck, as in the figures was foreshadowed and by his own people, and gētiles, as the Prophetes, and Dauid, had before spokē. If in gods counsell gods gift, gods hand , and eternall purpose , before decreinge all things to come to passe, in the deathe of his Sonne , ye can se nothing , but a bare & simple permission , I can not cease to affirme , that as by falsifying such plaine scriptures, you labor to take from the Church of God their most singuler cōfort left to vs in Christes death, so do you walk in darknes , & in y^e same ye shall perishe except spedely you repēt . Howe one, & the same work, in so far as it procedeth from God, is most iust. most profitable & most mercifull: and yet as it procedeth from y^e instruments most profane most wicked, damnable to the selues, & most cruell, I haue aboudantly declared, and after as occasion shalbe offered, shall touch by gods grace, so much as may instructe the sobre mynd, if it be ignorant: and also to put silēce to your venemous mouthes, be they neuer so impudēt. Because the scriptures which you heape together be either plainly repugning to your error, or els make nothing for probation of the same, I will so shortly as I cā go through them, onely noting wherein you abuse the wordes and mynd of the ho-

To the ³ lie Gost. The wordes of our master spokē in the 24, chapter of Mathewes Gospell serue nothing for your purpose. for in that place our Sauour Christ Iesus speaketh as he that is the messinger of his heauēlie father, and declareth that the Iewes obstinately euen from their origi-

nal had resisted God speakig by his patriarks, prophets of old, & now last by his Sonne. he neither speaketh nor meaneth what wil, God had to saue his elect, neither yet y will w he had to gather & seperate the frō y world, but onely (as Moises and Elias had before spoke) declareth what fidelitie & diligence God had vsed in the generall election & vocation of that people, from time to time: and yet what had bene their obstinate rebellion & vnthankfull defection from him: by the which they killed the Prophetes, ad should kill his Sonne sent of God to call them from iniquitie. What hath this to do I say with that will, by the which God, in his eternall counsell hath made diuisiō, betwext the electe & the reprobate? If ye dare say that Christe in that place meaneth, in that he wold haue gathered those murtherers, and sonnes of murtherers as he doth witnes, he doth gather his chosen flock, him self wil couicte you of a lie. for he affirmeth the same to the scribes & pharisies, to whome principally he spake, in that place that they were not of his shepe & that therfor they could not be gathered to his folde, that they were not of God, & therfor that they could not heare his voice, y he did not pray for y world, and therfor they could neuer be vnited to God. You must declare howe y God wold y those Israelites whose carcasses fell in y wilderness should entre into y land promised. If you say by any other will the by his generall precepte giue, y they should go & possesse it, ye shall lack the testimony of the holie Gost. I haue declared causes most iust and most sufficient why God shall command, that which is iust right & laudable, albeit that man neither can perfourme his commandementes: neither yet that it was gods eternall will & counsell that all men should so do. And forther I haue declared iust causes, why God doth call many to repentance and felicitie, and yet that he choseth a certē to attein therto & entre the same. And so I say ye must proue y God did other wayes will, them to entre into the lād, the by his general commandement, before you be able to proue that any thing

is done against the eternal and immutable will of God. I can proue that gods will was so plaine reueled that none of them should entre into the lād promised, ȳ it be-
 houed ȳ hole armye to be receaued frome place to pla-
 ce til they were al cōsumed. Yea further I cā proue ȳ Moi-
 ses him self could not obtaine ȳ priuiledge to entre in
 nor the people, albeit that in prayer moste earnestly he
 required the same. proue if you can, that euer God reue-
 led his will to any particulare persons (Iosua & Caleb
 onely excepted) ȳ they should entre in it. And thē may
 you say that either God did chāge his wil & purpose, o-
 rels that some thing was dōne against his will, which he
 did permitte, but not will. I will answer there is no bet-
 ter argument to proue that God hardened the heart of
 Pharaο, then that same w̄ you adduce to proue that Pha-
 rao did harden his owne heart, and ȳ God doeth suffer
 it to be hardened, but doeth not will it. This ye write.
*All the children of Adam haue a hard and wicked hearts untill they
 Iere-47. be mollified by the grace of God as Ieremie witnesseth saying. Amongst
 all things liuing man hath the most deceitfull & stubborre heart,
 your libertie or ignorance in citing the Prophetes
 Ezec-36 wordes passe measure, And the Lord saith that he will take a-
 way the stony heart from them, and giue them a heart of flesh.*
 no stronger argument nor reason I require to confute
 your error then the same, which you alledge for the e-
 stablishment thereof. for if by nature all be equall, and
 that onely grace maketh the difference, then we demā
 & ask whether that grace be giuen to some, and denied
 to others & ȳ by permission & sufferance, as you speak,
 or if it be the determined will of God that his grace ad-
 mercie by Christ Iesus shalbe frelie cōmunicated with
 some, and that the same shall most iustlie be denied to
 others, albeit the causes to vs do not appere, during the
 time of this our martalitie. If you dare say that gods
 will in taking away the stonie heart and in giuing the
 fleshie heart, be nothing elles but onely a permission
 & sufferance without the operation and will of his Spi-
 rit, then may you reason that in the hardening of Pha-
 120

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rao and of the rest of the reprobate there is nothing else
 but a bare permission without any efficacy of gods spi-
 rit. But if it be God that worketh in vs the good will and
 performance of the same, and that he hath mercie v-
 pon whome he listeth. the is it likewies, that God hardeneth
 whome he will. Mark & note y^e wordes of the Apo-
 stle: He saith not, he hardeneth whome he permitteth
 and doth suffer to be hardened, but pally he saith
 y^e he hardeneth whome he will. The Apostle sawe none
 other cause why mercie was shewed to some and others
 were left in induratiōs, but gods will. Trew it is y^e the re-
 probate of nature haue and fro their mothers wobe doth
 tary with them, the mater of their induration. But the
 question is. What is the cause, that y^e pestilent mater is re-
 moved from some, and why? dothe it remaine with o-
 thers? If you answer because som receaue grace offered,
 and som refuse it. Ye haue said nothing, as more plai-
 nely I haue before declared. for alwayes we ask the cau-
 se why is the will of the one obedient to God, and why
 is the will of the other rebellious, considering that all
 by nature are equall. Althogh that you trauell to con-
 founde the heauen and the earth yet shall ye be brought
 to this principall: that God hath mercie vpon whome
 he will, and whome he will he maketh hard hearted.
 And therefor as of his mercie and free grace, God wor-
 keth willingly in the one with his Spirit, softnes, & y^e fe-
 ling of mercy, so doth his iust iudgementes, & iust wrath
 against sinne couceaued by the spirit of sathan, work in
 the others hardnes obstinacie, & y^e sense of his wrath.
 You reason affirming that Pharaο had a stonie heart
 before that Moises spake vnto him, the could not it be
 heardened more the a stone afore y^e it was mollified. this
 y^e reason I say is more then foolish. for I suppose y^e you
 be not so brutish, y^e you wil affirme y^e the heart of any
 tyrane at any tyme, in naturall hardnes I meane to grope
 & fele, is cōperable to y^e hardnes of a stone, but y^e is a figu-
 ratiue speach by y^e w^h is declared y^e vchangeable hardnes

Psal. 95

of mans heart as touching y^e naturall power of the same. foras the stone by it self can neuer com to any softnes of fleshe, so can neuer mā by any gift, which nature hath of it self, come to that humilitie and obedience, w^h is acceptable before God. But doth it therof insue that one man is not, nor can not be more cruell then an other, yea that one and the same may not procede frome euil to wors, and by contempt of grace, make him self more hard and more hard: althogh his heart was neuer fully mollified. I think you will not affirme the contrarie, for the holie Gost giuing this exhortatiō: This daye if you heare his voice harden not your heartes, doth confirme my affirmacion, which is, that men procede from hardnes to hardnes, yea from one sinne to an other, till their sinnes be becommen inexcusable, and so finally irremissible, because that obstinately they refuse grace offered. as Christ doth wittnes in these wordes, if I had not com, and spoken vnto them, they should not haue sinne, but now haue they nothing to cloke their sinne, for they haue sene, and hated not onelie me, but also my father. No man wilbe so fond, as to affirme, that the Iewes before Christs preaching and miracles, were cleane without sinne: but the cōtempt of grace did so augment and increase their sinne, that it became inexcusable. euen so say I that Pharaο did harden his owne heart frome time to time becomming more vnthankfull vnto God and more cruell to his people. And y^e foureine of this induration and hardnes I confesse to haue bene borne with him, and that to raige against gods people he neded no impullion of gods parte, but rather a brydle to impede his fury. But yet the question is not resolued as before I haue noted. for still we ask why was not that fountein shutte vp? why was not the naturall venim purged and his heart mollified? searche where you list, ye shall fynd none other reason nor cause, for the which the subsequent induration of Pharaο did principallie procede but y^e God in his eternall counsell for causes knownen to
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his wisdom alone had most iustly denyed to communicate his graces effectually with him, but had rayfed him vp to haue his power shewed forth in him. And so God did hardē Pharaos heart, not by permission onely but willingly withdrew his Spirit frō him as before is said. Wonder it is that amongst the ancient doctors ye will seke putrocinie or defense in this mater: seing it is a statute amongst you, that ye will beleue nor admit the wordes nor authoritie of no writer, in any mater of controuersie, but all things you will haue decided by the plaine scripture. And truly I am not contrary to your mynd in that case, so that you vnderstand, that ye will not admit the authoritie of man against gods plaine trueth, nether yet that you will beleue mā any further, then that he prouethe his sentence by gods euident scriptures. If you had produced any doctor who had confirmed his interpretation by the plaine worde of God, of reason, I ought to haue answered, ether by the same, or by some other doctor of equall authoritie, or elsto haue improued his interpretatiō by the plaine scriptures. but seing that ye produce none, ye leaue me at greater libertie. and yet I will shewe you the mynd of one doctor cōparable to any that euer wrote before him, ether in the latin or in the greke Church, I meane of Augustine, who writing against Iulian the appostate, and against Manacheus who did affirme the self same thing that you do, to witte that God was a passiue God, that is, he did suffer all euill, and that against his will, but he did work none. Against him (I say) he thus writeth: wilt thou say (saierh Augustine to Iulian) that the wicked that be giuen ouer to their owne desires, are to be vnderstand onely left by gods suffering, but not compelled to sinnes by power, as thogh that the Apostie had not ioyned the suffering and power of God to gether, where that he saierh: if God willing to shewe wrath, and to declare his power, suffered in great patience the vesselles of wrath prepared to destruction, w^{ch} of these two saierh

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thou, is written? And also, if the prophet do erre and shall speak, I the lord haue deceaued him, is this suffering or is it power? And after adducing the same w^e before haue alledged of Achas he addeth, did God these things ignorantly, or doth he any thing, iudgeing or doing rashly or vniustly? God forbid. it is not without cause that it is said. Thy iudgements are a great deapth it is not in vaine that the Apostle crieth out: Oh the hieght and depenes of gods iudgements. And after in the same place expounding these wordes: & lead vs not into temptation, after that he hath affirmed that God giueth ouer some for iust causes to their owne lustes and blyndnes as he gaue ouer Roboam to beleue, the fals and foolishhe counsell of the young men (he saith) all these things doth God worke by wonderous and vnspeakable meanes, who knoweth howe to worke his iust iudgements, not onelie in the bodies, but also in the heartes of men, he who maketh not the willes euill, but yet he vseth them as he will, seing that he can will nothing vniustly. Thus far haue I alledged vnto you the mynd of one doctor in this our controuersie. when ye shall bring forth the mynd of any so well grounded vpon scriptures as he dothe this his sentence, I promyse to answer if I can. I am not ignorant that diuers of the doctors (yea and Augustine him self) in some places may seme to fauor your opinion at the first sight. But if their wordes in one place be compared with their plaine mynd and with the scope of their disputation in other places, it shall plainly appere that none that liue this day do more plainly speak against your error, then some of them haue written. The places of Iob manifestly and in plaine wordes, fight against you, for it is said in the one place thou hast excluded their heart from wisdom, and therefore this matter shall not be to their praise. and in the other: God hath taken wisdom from the Estrich, and hath not giuen vnderstanding vnto her, dare you affirme that in these wordes

Iob 32

Iob 17

wordes, there is nothing but a bare permission of gods parte: is there no difference betwext away taking and suffering to be taken away. if any difference be betwext these two maner of speakings, God giueth wisdom and God taketh away wisdom, then is your interpretation foolishhe and absurd, nether yet is there any phraise of scripture, vnderstand it as you please, that can make God to cull back that sentence which he hath pronounced, to witt that he hath rayfed vp Pharao to be an example to all generations folowing, what shall be the end of those that obstinately resist God. Who albe it he tempt no man to sinne by the power of his spirit yet as before I haue proued, he iustly giueth them ouer to the inordinat luses of their own corruption yea he giueth them ouer into the hands & power of sathan to be pricked and stirred forward to all iniquitie that their damnation may be iust, and also that his vengeance iustly deserued may the more sodenly falle vpon them. The mynd of saint Iames is onely to bring men to the right examination and triall of them selues lest that by flattery they beginne to seke y original cause of their sinne in an other, then in them selues. And yet doth that nothing impede, but that God in his maner (which alwayes is iust) doth harden the heartes of those whome before he had reprobated. We confesse that no greater plague can chance vnto man, then that he be left to his own lewde mynd. for the of him can procede no good nor permanent frute. But as the earth lacking rayne dewe and moisture must nedes be barren, and so at length subiect to malediction, so must men destitute of gods grace, with Saul, Achab, & others procede from euil to wors, till finalie they come to confusion. But were it not y it is your comone custome to belie y holy Gost, I wold wonder how y you coulde be so impudent, as to affirme, that y lorde doth punish his vineyarde, not waisting it him self, but taketh the hedge and rayne from it and suffereth it to be wasted and troden of others.

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And that Iob was plagued of God onely in suffering him to be plagued. Assuredly this your affirmation declareth in you ether a most brutall ignorance or els an impudencie more then manifest. Ye will not deny that Israel & Iuda were y^e pleasant vineyard somtymes planted by gods own hand: So doth he him self affirme, and doth God no more in their destructio but onely looke vpon the as an ydle and vnwilling sufferer vpon the tragedie and myserable calamitie: he him self doth witness y^e contrary. for he saith I will plainly declare vnto you what I will do to my vineyard, I shall take away y^e hedge of it. I shall break downe the wall that it may be troden vpon, I shall make it waite and shall also so forbid the clowdes y^e they shall nether send doune rayn nor moisture vpon it. Note and mark well I besech you, God here speaketh nothing of permission, but all together of working, to witt of taking away and of breaking downe. And how I pray you came y^e fearfull destruction to passe: the lord God of hostes (saith the Prophet Isaiah) will take away from Ierusalem and from Iudath the stay and the strength, euen all the stay of bread, and all the stay of water, the strong man and the man of warre the iudge and the Prophete, the prudent and the aged, the captaine of fiftie and the honorable and the counseller, and the conning artificer, and the eloquent man, and I will appoint children (note well what God speaketh) to be their pinces and babes shall rule ouer them &c. And after the Lord shall bring vpon the, vpon thy people and vpon thy fathers howe the dayes that haue not com from the day that Ephraim departed from Iuda, euen the king of Asshur &c. In that day shall the Lord shaueth the with a raser that is hyred &c. The Lord him self doth further cōfesse, that the king of Asshur is the rodd of his fury and the axe in his hād, he sayeth to an hypocrite all nation will he send him: and I giue him commandemente against that people which hath, deserued my indignation I will giue him charge to take away, to

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riue and to part the spoile. And further in the same place God doth acknowledged the greuous punishment and myserable destruction of Ierusalem to be his owne work. for thus speaketh the Prophet: But when the Lord hath accomplished all his work vpon mount Zion and Ierusalem, I will visit the frute of the proude heart of the king of Asshur, and his glorious and proude lookes &c.

If these wordes may be attributed to him, who onely suffereth and doth not him self effectually work, let indifferent men iudge. And yet speaking more plainly he saith: I am the lord and there is none other, I forme the light and creat darknes: I make peace and creat euill (that is punishment and plagues for sinne) I the eternall do all these thinges. to whom the Prophet Amos dothe aggre vsing these same wordes: or shall there be euill in a citie (saith he) and the lord hath not donne it? The lord speaking by his Prophetes Ieremie and Ezechiel saith: I shall send, and take all the nations of the north, and Nabuchadnezer my seruant the king of Babylon, and I shall bring them vpon this land: I shall kindle the fire, augment and multiplie the flame, and I shall prophane (that is I shall make commone) my Sanctuary. If he that gathereth his warriers, that leadeth, and conducteth them, yea that giueth them strength agilitie and good successe, that putteth the sword of his vengeance into their hand, that commandeth them to strike, and to spare none, doth nothing elles but suffer, I must confesse my self nether to know nor to vnderstand what it is to do, or what it is to work. Your bold impudencie affirming, that Iob was plagued of God, onely by suffering him to be plagued, is intollerable. Doth not God prouoke as it were sathan to trye his seruant Iob: saying hast thou not considered my seruant Iob, how none is lyke vnto him in the earth, an vpright and iust man, one that feareth God and escheweth euill. And after that sathan, vpon that occasion had defaced

the integritie and iusticie of Iob, affirming: that easie it was to feare and serue God, seing that all thinges were prosperous and fortunate in his house and familie. God first by expresse wordes giueth to him power ouer all y pertained vnto him: and thereafter he giueth ouer the body of Iob to the tyrannye of sathan, his life onely beig reserued. Was this I pray you onely, to plague Iob, by suffering him to be plagued: Doth the father which commadeth his childe to be beaten in his presence, and commadeth how many stripes he shall receaue, nothing elles but suffer his childe to be beaten: or is he not rather the chief cause, as that he is the chief commander why his child is punished: O say you *but God did not take his goods, but onely suffered the deuill to take them, and so God did not punish his people. for he touched them not, but hid his face from them, to see their end.* Albeit your vanitie trouble me a littell, yet must it nedes returne vpon your owne heades to your shame. This is a good reason, God by him self tooke not Iobs goods from him, therefor he did nothing but suffer them to be taken: and gods owne hand did not touch Israell nor Iuda, therefor was he but onely a sufferer, and no worker of their punishment. I will make the like reason and argument. God by him self gaue no goodes to Iob, therefore did he nothing but suffer Iob to be enriched. An other, no visible hand was sene to touch Elimas the forcerer, therefor did God onely suffer him to be blinded. If ye will affirme the former, to witt, that God did nothing but suffer Iob to be enriched: not onely shall Iob him self testifie against you, but euen sathan, although he be a lier, and the father of lies: yet in that case shall he conuince you of a most impudent lie. for he sayeth: Hast thou not made an hedge aboute him, and aboute his house, and aboute all that he hath on euery syde: thou hast bleis'd the work of his handes, and his substance is increased in the land. But stretche oute now thy hand and touch

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Mat. 13

touche all that he hath to see if he will not blasphemeth to thy face. And if ye will say that God did onely suffer Elimas to be blynded: then shall the holie Ghost speaking in sainct Paule conuict you. for he saith: behold the hand of the Lord is vpon the and thou shalt be blynd and shall not see the Sunne for a tyme. And thus shall you haue God, man, and the deuill to rebuke your vanitie. Be ashamed, repent, and giue glory vnto God, who feareth not to confesse that all instruments in heauen earth or in hell, be his rodde, his sword, and his hand, by the which he correcteth, he punisheth, he trieth, deliuereth, and saueth according to his eternal counsell and purpose. To proue absurdities and inconueniences (as ye terme them) to folow our doctrine: thus you reason: *If I should grant that it was gods will that he should refuse, to let the people go, then did he submit him self to the will of the Lord. then, should God and he haue bene both of one mynd, and the will of God is alwayes good and iust. then Pharaos refusing to let the people go, did well and iustly, forasmuch as it was gods will that he should so do. wherfore Pharaos ought not to haue bene punished for this good and iust dede.* And thus in conclusion, ye affirme that these inconueniences we can not elcape. I haue before sufficiently declared howe that no wicked man committing iniquitie hath any respecte or mynd to obey gods holie will, ether secrete, ether yet reueled, but folowing their owne rage and inordinate, lustes doth make as it were plaine resistance to God. and, therefore, how so euer they be compelled to to serue gods eternall purpose: yet do they neuer obey him in their owne heartes: but obstinately they do rebell against his blessed will reueled. And therefore, as there is no conformitie nor aggrement betwext the holy will of God, & their peruers & malicious will, so are they subiect to iust damnation, for their rebellion and disobedience. And thus taking from you the ground & foundation wher vpon you think your selues moste

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assuredly to stand, I might suffer your vain building to fall into confusion. But partly for the instruction of the simple reader, and partly to wone some of you (if so please God) fro these horrible blasphemies, I purpose in this place to declare the difference betwext the helie will of God, and the wicked will of men, and why it is, that the worke of God is moſte iuſt, and the worke of the instrumentes, vniuſt, and euill, reſeruing the reſt to better opportunitie.

The will of God muſt not be reſtreined to thoſe thinges which externally we ſee donne or hear to haue bene done. But gods will muſt be extended to to thoſe endes, for the which God worketh, and cauſeth to be wrought, all thinges from the beginning: to witt, for the manifeſtacion of his owne glory, for the profit and ſaluation of his electe children, and for the execution of his iuſt iudgemētes, ether for a tyme to correct his choſen, or els for euer to puniſhe the ſtubborne and diſobediēt, of the reprohate ſorte. Becauſe y I ſuſpect no man ſo fooliſh as that he will deny the will of God working to theſe endes to be moſt iuſt moſt holy, and moſt perfecte in it ſelf: I wil labor for no probation of that parte. But becauſe the instrumentes by whome God worketh, be diuers, we muſt firſt inquire and knowe what instrumentes they be that obey gods will, and therefor by him are reputed iuſt workers, and what they are that obey not his will, and ſo what ſo euer they do, are reputed inobediente. Onely thoſe instrumentes do obey gods will, who hauing his will clearly reueled vnto them, do studie and indeuer them ſelues to obey, accompliſh, and fulfill the ſame, and that of very loue, fre mynd, and zeale to obey his godlie Maieſtie. the frutes and workes of theſe instrumentes, howe ſo euer man doth iudge of them, doth God approue, yea euen albeit they appere to repugne to mercy, or to his lawe written. for the Iſraelites were deliuered from theſt by gods will reueled: albeit they ſpoyled and robbed (vnder the cloke of borrowing)

The cauſe and endes of things that be wrought.

Who obey God, who obey not God.

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the Egyptians of their substance. The maryners and the shipmasters being with Ionas, in that soden storme and tempest raised by God, were fre from murther and shedding of innocent bloode by gods will plainly reueled by y^e mouth of the Prophet. Iehu was not onely iustified from all the suspition of treason, which men might haue gathered of his acte, but also from crueltie, in killing those idolaters, who manifestly declared them selues friendes to Baal: by that, that God did first reuele his will vnto him, sending his Prophet to anoynte him, and after approued his zeale, which he rewarded wth temporall promise of the kingdom to continue in his posteritie to the fourth of his sede. Thus I say doth God iustifie the workes of these instrumentes which obey his will reueled. And so I say y^e they onely obey God that knowing his will do studie to obey the same. But contrary wyces, who soeuer doth any thing, ignorant of gods will not knowing the will of God reueled, repugneth or doth cōtrary to the same (howsoeuer he serueth gods eternall purpose) doth nether obey God, nether cā he be excusable before gods iustice. And that because in his work & fact he looketh nothing to gods will, nether yet to the end and purpose which God respecteth. And hereof springeth and ariseth the differēce betwext the workes of God, & the workes of mā, yea betwext the workes of the godlie, and the workes of the vngodlie. God worketh all his workes, to manifest his glorie, his wisdom, his power, his mercie, goodnes & iustice. The godlie moued by the holie Spirit, worke their workes to giue obediēce vnto God, to support their bretherē in their necessities at his cōmandemēt, and to punish vice according to his lawe. But the vngodly caried hedlonges by their own lustes, and by the fury of sathan, to whose power they are committed, work all their workes to reuenge them selues, to destroye such as they hate, and to promote their own entreprises without any respect had to God, to his will, ordinance or counsell.

One or two examples shall make this matter more sensible. The will purpose and consell of God in punishing Iob was to trye his patience, and of the same to leaue an example to all them that truely feare God to the end. And who dare deny this to be most reasonable, and most iust, that God examining sharply one of his childre shall make him a scollmaster to all the rest? But what was y^e will and purpose of sathan, and of the Caldeas, by whome Iob was punished? The will and purpose of sathan is plainly reueled to haue bene, that by those afflictions he fully purposed to withdrawe Iob from gods feare, and to cause him curse God to his face. The will of the Chaldeans is euident ynough, by the manifest malice of all such oppressers, who look to nothig but to satisfie their own couetous myndes by the possession of others, wth tyrannously and vniustly they by violence spoyle. And thus doth y^e diuersitie of the myndes of the workers, make y^e plaine differēce betwext their vorkes. An other: God in expelling Dauid from his kingdom, in giuing his wiues with great ignominie to be defiled by his own sonne Absalom, and in commanding Semei to curse him, had respecte to his owne iustice, which can not suffer sinne vnpunished. euen in his dearest children, thereby leauing exāple to all ages folowing, y^e such as willingly wold not suffre gods greuous plagues, shall auoid manifest contempt of his holy commandementes. And this I think will all men confesse to be a work (in so farre as it is wrought by God) most iust, and most equall. for as God doth honor thē who do honor him, so must they be condemned, who cōtemne him. But what was the mynd of Achitophell counsellor, of Absalom the incestuous adulterer, and of Semei the blasphemous curser? The one studied to make such hatred betwext the father and the sonne, as after should neuer be reconciled. The vnnaturall & monstrous sonne declaring him self mortall ennemie to his father according to the wicked counsell, thought to bind vnto him the heartes of the people. And Semei willing to make Dauid odious to all

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me, and to haue brought him, if possible had bene to vttermost desperation, powred forth y^e vennyment, which before lurked in his hidde corrupte & stinking stomock. The same might I shewe in the precious death of the innocent Sonne of God, in which the great and vnsearchable loue of God towards vs doeth shyne, so that Christes death in so farre as it was the work of God, proceeded from loue, from mercie & iustice. but touching the instrumentes, whome God vsed in execution of the same, as in an other place I haue said, they looked nothing to gods counsell, but were altogether caried to iniquitie: some by auarice, some by pride, and by ambition, some, by malice hated and enuie. so that amongest them all, none was found that studied to obey God, nor his holy will reueled. And thus it is euident why the work of God in such cases, is iust ad good, as it that is wrought in wisdom mercie and iustice: and that for most iust causes, purpose & ende. And why the workes of wicked men (supposing y^e God in some respect will the) are yet vniust and repugning to his will, neuer done to obey him, ad therefore are they and their workers subiecte to malediction, vengeance & damnation, pronounced by God in his lawe against the workers of iniquitie. Nowe let vs examine your reasons. *If it was gods will (say you that Pharaoh should refuse to let the people go, then did he submit him self to the word of the lord, I deny y^e consequent. for neither did Pharaoh knowe y^e holiewill of God, neither did he submit him self to y^e w^h was comanded & reueled vnto him. The will of God was, in y^e people to giue an exāple & testimonie to y^e world, y^e onely benedictio of God, was sufficiēt to giue multiplication & encrease to his Church, euen against the determined fury of sathan, and of all wicked, that he wold giue vnto his Church being afflicted most ioyful, and most wonderous deliuerance: and finally that no obstinate enemie of gods people (how so euer they seme to rage and triumphe) shal in the end escape iudgement and vengeance iustly deserued. Do you think*

Of the diuersitie in the worke of the death of Christe.

that Pharao either knew this will of God either yet that he reteined y^e people in bondage for any of these endes? I think not. then did he not submitt him self to gods will. but obstinately did resist, so farre of gods will, as was reueled vnto him. And therfor I say, that God and Pharao were of most contrary willes, and most contrary mindes. God willing his Name, his power ad his wisdom, to be preached and praised to the ed, for the deliuerance of his afflicted people. But Pharao willing to reteine in perpetuall bōdage the people. (whom God commanded him to set at fredome & libertie) to serue him, as he should commād. And therefor albeit that wicked Pharao was an instrument, by whom those things were broght to passe, yet were his workes neither well nor iustly donne, but tyrannously: and most obstinately did he fight against God. And therefor in the end, most iustly was he punished. Behold your spyder webbes with les labor dissolued & burst (then I am assured) you and your great captaine Castalio did spinne knit & veaue the same to your great shame & perpetuall condemnation, except that spedely you repent. Now to the rest, which followeth in these words.

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A D V E R S A R I E.

As for the sentence which ye alledge God maketh hard hearted, whom he will, and of whom he will he hath mercie, this place hath bene very vnreasonably wrested of some of you, so that thereby you haue burdened God to be the cause of condemnation, who at his pleasure receaueth or refuseth such as haue either of paine or pleasure deserued nothing at all.

- 1 *God forbid that any man should conceaue such a phantasie of God, but we must first learne how God lightened all men that cam into this world*
- 2 *which light who so refuseth him the Lord by long sufferance, with bountifull benefites and fatherly corrections doeth call to repentance. But if we louing darknes better then light, will utterly refuse light, or after we haue bene by the goodnes of God partakers of gods grace, do forsaik the cōuenant of the Lord, then hath he mercie on whom he will, and that for*
- 3 *his own saik and others he maketh hard hearted, that is he giueth them ouer to their own hearts lustes, so that the cause of their induration, is not the will and pleasure of God which doeth nothing without a iust cause, but their obstinate wickednes which will not be reformed. These suffer iustly and the other receaue grace by the mercy of God which may when*

he will haue merite, on whom he will, and that besides his couenant.

ANSWER.

Because that nothing resteth to the end of this y^e book (your blasphemies and railing excepted) which is not sufficiently before answered, I intēd onely to touch those things which you vniustly lay to our charges, and frankly cōfesse in what pointes you and we do manifestly dissent in opinion, and doctrine. and first I say that most vniustly you accuse vs, laying to our charge that we burden God, to be the cause of cōdemnation, the which we all with one cōsent impute to mā, to sinne, and to y^e deuill the first soliciter to sinne. And therfor, except that ye can note, and evidently conuict some one (or mo) of vs, that so hath written or affirmed of God, ye can not be purged from the horrible crime of vniust accusatiō, ad detestable scēlader. We vtterly dissent from you that God lighteneth euery man, that commeth into this world, in such sort as you affirme, that is, hat he calleth all to repentance & offereth light of saluatiō to all, so that God refuseth none, except such as vtterly refuse light, or such as haue bene partakers of gods grace, and do forsake the couenant of the Lord. for besides the euident testimonies of the scriptures, the common experience frō the begining doeth witnes, that God in that maner hath not illuminated euery man. for how many do perish in their mothers bellies? how many sodenly die before their reason can iudge of good and euill? how many are depriued of natural reason & vnderstanding? Yea how many remaine wylde & brutishe, liuing like beastes and eating one another? how many do continewe all their life without any other knowledge of God, thē the visible creatures of God do teach them? which I think ye will not affirme to be sufficiēt illuminatiō to prouoke them to repentance or to attein to life. I pray you what light had Esau refused when God pronouncēd this sentence: the elder shal serue the yonger. vpō the which the Apostle as before we haue declared doeth conclude

that yet the children had donne either good or badde, the one was loued, & the other was hated.

To y³ That God doeth nothing without a iust cause, most willingly we cōfesse. But that there is no iustice in God, to the groud whereof, your blind reason doeth not pearse, we constantly deny. And therfor we must nedes affirme, that to seke an other cause of gods workes, then his holy will, is more thē impietie. for the causes be knownen to his wisdom alone, why some he hath chosen to liue euerlasting in Christe Iesus his Sōne. and why that others are left in perdition the cause may be secrete (as Augustine speaketh) but vniust can it not be. because it procedeth from gods will, which is the perfecte rule of al iustice and equitie. If that ye crye till that the mountaines resound againe: *the obstinate iniquitie of the reprobate will not be reformed, and that is the cause of their induration*. in fewe and sobre wordes we aswere: That in mā there is no wickednes which God may not reforme, if so be his godlie wil and good pleasure. Albeit of these your wordes: *God may haue mercie when he will, on whome he will, and that besides his couenante*, some suspicion may arise, that greatly you do not esteeme that inestimable benefite granted vnto vs in Christe Iesus his onely Sōne. yet will I so fauorably interpret your wordes as I can. If ye vnderstand that such as this day be ignorant of God, ennemies to his trueth, & persecuters of his saintes, may sodenly or after this, be called to the trew knowledge of y^e communiō which is betwext God and man, by Christ Iesus, I do fully agre with you. for so was Abraham, so was Paule, and so were the Gentiles: who long did liue without trew, knowledge of God, and without (as touching their owne apprehension) the assurance of his couenant and league. But if you vnderstād that God can or will receaue to mercie at any time such as he hath not elected to liue euerlasting in Christ Iesus his Sonne before all times, we vtterly abhorre that error, as a pestilence most pernicious. Now to that which foloweth.

ADVERSARIE.

*That place of the booke of the kinges. The Lord commandeth Semei to curse Dauid, I vnderstand so far as much as God is the author of all goodnes and of no euill, he gaue not a wicked mynd to Semei. But willing to exercise his seruant Dauid, vnder the crosse, and finding Semei a naughty and euill mynded man specially towards Dauid, he gaue him the bridell, which being left of God, he by the intisement of the deuill, which was already in his heart, did curse Dauid. and Dauid being conuered by the spirit of God did patiently suffer the wicked to curse him, hoping that God wolde turne his cursing into blessing. for this did Dauid knowe. that without the permission and suffering of God Semei coulde no more curse him then Balaam might curse the Israelites. it foloweth not therfor, that God did effectually moue Semei to do the wicked dede, but onely suffered him. yet if ye will seke to the litterall sense of this place and affirm that God did effectually command Semei to curse Dauid, then I must go this way to work with you: all that the Lord commandeth, is iust, if it be iust to command to curse, It is iust to obey to curse. for the righteousness of the dede, is known by the righteousness of the commandment: as it is vniust to obey an vniust commandment, so it is iust to obey a iust commandment wherefor Semei obeying the commandment of God, which is iust, did iustly you wil say that Semei did not obediently, that is to obey God, but of an euill mynd cursed Dauid. I answer you after your owne saying, that this was also the will of God that Semei should haue an euill mynd and not to please God cursed Dauid: for you say that God gaue him an euill mynd to curse Dauid, wherefor in that he of a disobedient mynd cursed Dauid he was obedient to God. and as we haue said to obey God it is iust. I pray you then why commandeth Dauid, his sone Salomon, to punish Semei for this iust *Iob. 17* acte, they which feare they hore frost, saith Iob, the snowe shall fall vpon them, likewise so long as you stick to your error, when you think to auoyd one danger, you shall fall into a greater.*

ANSWER.

You do euer decline from the principall scope and so mak ye a fals conclusion, for we do not deny but God finding in Semei at that time a wicked mynd towardes Dauid did loose the bridle to his corrupted affections. but in two things do you and we differre. The first is that whether he found any wickednes in him which his godly power might not haue remoued, if so he had determined to haue donne from the beginning? And secondarily if so he gaue him the bridle, that he might not haue impeded the same, if such had bene his godly will; and therefore where you

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affirme that God did effectually moue Semei to that
 wicked dede. if you vnderstand that in so farre as the de-
 de was wicked, the Spirit of God, I meane the holy Gost
 did not moue him therunto, I subscribe with you. for
 so outrageously to curse Dauid, in the day of his great
 calamitie, he was moued by that venime which lóg had
 lurked in his breast, and by the instigatiõ of the deuill.
 But if thereupon you conclude, as that you seme to do
 by your manifest wordes, that God did nothing elles but
 onely suffer him. Because I say that such ydle permissiõ
 can neither agre with gods power, nor with his iustice,
 we must nedes affirme, that when God giueth ouer the
 wicked into a lewd, ad reprobate mynde, that the as iust-
 ly he punisheth sinne by sinne, so doeth he more the o-
 nely suffer. There is more required that a fact be iust ad
 iustly and obediently donne, the a iust commandemēt.
 to witt: That he doer haue gods expresse commande-
 ment for his assurance. And secundarely that he looke,
 and haue respect to the same endes, which God hath ve-
 tered in his word. and last that he do it onely to obey
 God. Nowe proue any of these to haue bene in Semei,
 and I will confesse that ye haue once triumphed. I finde
 that Dauid did acknowledge gods commandement and
 counsell, and therfor at that time wold he not arme him
 self nor his seruantes to take vengeance. But what com-
 mandemēt of God I pray you did Semei either acknow-
 ledge or confesse. I finde no mention that he excuseth
 him self, no not by any commandement that he had re-
 ceaued of God, when after he submitterh him self to Da-
 uid in the day whē he returned and came ouer Iordane.
 But I finde him plainely to confesse his offence saying:
 2. Re. 5. Let not my Lorde impute wickednes vnto me, nor re-
 membre the thing that thy seruant did wickedly, when
 my Lorde the king departed oute of Ierusalem, that the
 king shoulde take it to his heart. for thy seruant doeth
 knowe that I haue donne amisse. If Semei had either
 knowen any commandement of God, or if he had loo-
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ked to the same end to the which God looked, he might haue had plausible reasons to haue perswaded Dauid, to haue shewed fauor and mercie vnto him. first he might haue said, Oh Dauid althogh thou was kig, and that I did curse the, thou oughtest no more to be offended against me, then thou wast against the Prophet Nathan. for as he had gods commandemēt plainly to reuele thy sinne, ad sharply to rebuke the same, to the end that thou mightest be more effectually moued to repentance, so had I gods commandement bitterly to curse thee, to the end that thou mightest humble thy self before thy God, whom so highly thou hast offended.

These I say had bene plausible reasons to haue moued Dauid to mercie. But the cankered conscience of Semei did witnes against him, self y he to his knowledge had neither commandement of God, neither yet that he looked to any purpose or counsell of God: but onely to Dauids, vtter confusion & destructiō, which he maliciously sought. And so I say albeit that gods commandement in the self was iust, for the purpose and end which he had appointed, yet was this commandement hid to Semei, and gods purpose also vnknownen to him: & therefore was his fact neither iustly nor obediently donne, for a iust fact (as I haue before said) requireth a good wil to obey a iust commandement: and obediēce requireth knowledge of the will, which neither of bothe was in Semei. Nowe proue if you cā either iniustice in God who thus doeth vse this wicked instrumēt, or yet in Dauid his seruant, who in his testament commanded the dissembled hypocrisie to be punished. The rest of your vaine sophisterie, which of Castalio you haue begged, doeth nothing profit you. for albeit we should confesse that it was the will of God in some respectes, that Semei should haue an euill and inobedient minde: how shall you be able to proue, that therfor he did obey God? Is it not the will of God, that sathan, and the wicked world, of a wicked and malicious mynde, trouble and tempt

his children in this earthe? Doeth it therfor folowe that Sathan and the wicked obey God? or doeth it not most iustly folowe, that because God will that our pacience should be knowen, & that the wicked from tyme to tyme procede in their impietie till the measure be full, that therfor they can neuer obey God. And in this our confirmation we feare not so much the frost nor snowe, as that we lament your vncomelye iesting in gods scriptures. Thus you procede.

THE ADVERSARIE.

An argument you make in that place of Genesis where Ioseph saith vnto his brethren, God sent me hither, for your liues sake, and thereafter it was not you that sent me hither, but God which hath made me a father vnto Pharaos: of this do you gather, that the wicked dede which Iosephs brethren did in selling him, was the Lords dede, and secret will. But for so much as the patriarches here committed double sinne, first, against their father, and secondly, they did committe the greatest kinde of sinne, that is, to sell a mans child from him, which by the lawe ought to be punished by death. therfor may we see that this dede was not done by gods will, for it was contrarie to this commandementes, neither wil he any wickednes, but according to his nature which is euer good, he turned their wicked dede to a good end, for his seruantes Abraham Isaac, and Iacob sake for he sheweth mercie to the thousand generation of them that trust in him: this to be so, it is plainly proued by the latter chapter where Ioseph saith vnto his brethren, you thought euill ouer me, but God hath turned it vnto good, to do as it is come to passe this day. marke well what is here described vnto Iosephs brethren and what vnto God. They thought euill and God turned it to good. Then their minds and gods mynde were not all one, wherfor it was not gods wil that they should thus do wickedly, notwithstanding that this place of the last of Geneses is so manifest and directe against your error, as can be, yet will you misgreet to the truth, but flie to your shamefull shift of gods secret will. here you say that it was gods secret will, that this should so come to passe so that the patriarches thoughtes were moued to do this by God. Thus you tribute to God that which is propre to the deuill, by the testimonie of his word: wherby we be taught that the deuill moued me with euill thoughtes. God commandeth vs to resist euill thoughtes which if they come of him then commandeth he vs to resist him self. Iacob saith, that no man is tempted of God. But to moue with euill thoughtes is to tempt, all is good which cometh from the father of light wherfor if euill thoughtes come from him they must be good, then was Ioseph saying vnto we, you thought euill ouer me, but you graunt euill thoughtes to be euill, and yet you

say, that they came from God, then may we call God the father of darknes: because from him came euill thoughts which are darknes. And when you say, that God doeth those things for his owne glory I answer that saying is but vaine for we glorifie him while we iudge him worthe to be glorified, as Nabuchadnezer being changed into a brutish nature hauing experience of the iustice & power of God he gaue glory to God forasmuch as he did see & iudged God to be iust, God wilbe glorified of all nations, then must gods works be such as all nations may knowe them and praise them yet is there no nation which at any tyme shall acknowledge God to be iust for because he punished a man for the offence, wherunto he him self did prouoke him. The Philistians prieses and sooth sayers gaue glory to God & iudged him to be iust in that he plagued Pharaon in that he hardened his heart against God, desiring their rulers by the same example not to harden their heartes against God, but to send away the Ark of the Lord, lest he likewise plague them. But if the Philistians sooth sayers had knowe (as ye presume to do) that God did harden Pharaes heart, what iustice could they attribute to God for punishing Pharaon for that thing whereof he was the author him self, mouing and forcing Pharaon therunto, seing as you haue said, no man is able to resist his secreete will, what iustice had it bene to punishe Semei for that offence, whereof God was the author commanding him to do it. Dauid saith, thus the Lord is knowen to execute true iudgement, when the vngodlie is trapped in the workes of his owne handes, not when he punished for the offence wherunto he moued men him self. If God should punish a man because he hath a beard, should any glory redound to God thereof, seing he hath giuen vs beards him self. But here you be very religious, and say we ought not to speake so vnreuerently of the workes of God, for this is the secreet iudgement of God vnknewen to vs. I answer there be some secretes of God vnknewen to vs. But the iudgement of God is knowen & made manifest to vs in the word, and after this word (as saint Paul teacheth) not after your secreet iudgement shall God iudge the world, & so shall God be glorified of all godlie & vngodlie forasmuch as all shall iudge it to be iust, & they which haue not obeyed the trueth (not your vnknewen trueth) but that which is knowen, that is the word, shall be punished and they which haue obeyed to the trueth, not secreet as yours but reueled in gods word, shall receaue their rewarde. Moreover if this be the secreet iudgement of God, who reueled it to you. How do you knowe it to be secreet, is it secreet which you knowe and teach. Indeede I thinke it to be secreet, is it so secreet, that I can not catechise no holde of it. But herein I do perceaue, not the secreet, but the manifest iudgement of God, which suffereth you to erre thus because you with holde the trueth in vnrigh- teousnes, and according to your knowledge you haue not glorified God, neither haue you bene thankfull, but waxed full of vanities in your owne imaginations. wherefore my counsell is that you turne againe from that infidelitie wherein you haue drowned your selues, beleue the worde & seke no farther for it is the power of God to saluation to euery one that beleueth.

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ANSWERER.

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As your most pestilent sect, euen from the first originall of it, hath with all malicious craft labored to subuert and confound gods most perfect ordinance, so do you in this mater confound those things, which we most plainly ad most distinctly set a parte, and deuide them the one from the other. for first you are neuer able to proue that any of vs hath alledged, or yet doeth alledge the word or fact of Ioseph and his brethren, for any proof of gods eternall election, or most iust reprobation. but to declare that such is gods prouidēce towards his chosen childrē, and towards their saluation, & preservation of his church, that what so euer sathan and wicked men imagine to the destruction of gods elect, that same doeth his infinit goodnes conuert to their profit, comfort and ioye. And so this is the first, that impudently ye confounde, to witt his prouidence which extendeth to all his creatures, with his election which pertaineth onely to his children. The second is, no man hath euer put more plaine difference betwext the wicked will of Sathan, the corrupt and malicious will of man, and the holie ad most iust will of God, thē we do in all o^r doctrine ad writings. And yet ye accuse vs, that we attribut to God that which is propre to the deuill, that is to moue the thoght of men to do euill. Howe far that impietie is from all our cogitations, as God one day shall manifestly reuele to your eternall confusion (except that speedely you repent) so may all godlie men who either haue heard our voices or redde our writings, beare record how iustly you accuse vs. we constantly affirme that God neither moued by his holie spirit, the heartes of the patriarkes to enuie ad hatred, neither yet of Pharaos crueltye, neither yet to iniquitie. for that is naturally borne with all men, and nedeth the power of the potent Spirit of God to extinguish and quēch it. but not to inflame and kindle it. But yet we say that God who out of darknes produced or brought forth light, had in y^e most dete-

detestable facte of the patriarches, both his will and his counsell, farre contrary to their myndes and purpose: euen as he had in the cruell and most vniust death (as concerning the instrumētes that were the executers) of his deare sonne Christ Iesus. nether yet doth it therof folowe, y^e euill thoghtes, whereunto we are comanded to resist, are moued by him, or yet come from him. for the fountaine thereof doth euerie wicked man so fynd within him self that his owne conscience shall conuict him that no where elles is the cause of his iniquitie (& of the seuerer punishment, which for the same he shall susteine) to be sought but onely within him self, and as proceeding of him self by instigation of the deuill: into whose power he is deliuered (as was Saul and others) by the inscrutable and incomprehensible (but yet most iust) iudgemētes of God. If in you were ether modestie or discretion, to iudge of those thinges y^e be well, & godly spoken, or yet docilitie to be taught in those thinges whereof vterly ye declare your selues ignorant, ye could not thus as in a furious rage spewe forth your venim against gods supreme Maiestie. for your horrible blasphemies are not somuch spoken against vs, as against God. As for vs, they do no more obscure the manifest light of our doctrine, then if in your despyte, ye should spitt against the bright sunne to impede the brightness therof. for in none of our writings be you able to shewe any of these sentences, which maliciously & without shame you laye to our charge:

Euill thoghtes come from God. God punisheth mā for the offences wherof he is author, and wherunto he prouoketh him. God moued and forced Pharaō to punish the people.

These I say and others your horrible blasphemies (which we so detest, that we affirme, the first authors of them to be worthie of most sharp punishment) you be neuer albe to shewe in any of our writings. And this might serue for a sufficient answer to all your dispitfull railing. But lest you should still glory in your iniquitie and grosse ignorance, I will discouer the same

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folowing your answer, in the wordes of S. James saying
 God tēpteth no man. if ye affirme y^e God nether tēpteth
 y^e obeidiēce of his seruantes, nether yet sendeth false pro-
 phetes to tempt his people, his plaine scriptures will re-
 buke your vanitie. for God tempted Abraham, he tem-
 pted his people fortie yeres in the wildernes, he tem-
 pted also by sendig fals prophetes, as Moyses doth wit-
 nes. And therefor ye must be compelled to grant, that
 this word tempting or to tempt is diuersly taken in the
 scriptures: somtimes to trye and examyn, somtimes to
 bring to light and knowledge thinges that be secret in
 mans heart, sometymes to seke by experience a certen-
 tie of thinges spokē, pronounced, or affirmed, and som-
 tymes to moue, or to prouoke to iniquitie: & in this last
 signification we confesse that God tempteth no man. for
 as the mater of all iniquitie lieth within man, so is he
 prouoked, moued, and stirred therunto by his owne lu-
 stes, and instigation of the deuill onely. And thus al-
 beit we grant that to moue euill thoghtes, is to tempt,
 yet we denye y^e cōuersion. which is this, Ergo to tēpt is
 to moue euill thoghtes. But let vs heare further of your
 profound vanitie: all is good say you that commeth
 from the father of light (God grant that in your hear-
 tes ye were assuredly so perswaded) if euill thoghtes co-
 me from him they must be good. and so you conclude,
 that then was Iosephes wordes fals, and that God may
 be called the father of darknes (O execrable is your
 blasphemie) because frome him come euill thoghtes
 which are darknes. Answer. If any of vs haue so written
 or spokē, let vs be stoned to death as execrable blasphe-
 mers. And if that ye in your blind fury do therewith
 vniustly burden vs, althogh ye may eskape the han-
 des of man, yet shall you not eskape gods seuerer and
 soden vengeance. It is malice that will not suffer
 you to vnderstand howe that these euillies whiche men
 willingly comitt, in so farre as they com from God are
 iust, profitable and good. for we most constantly affirme
 that

that the damnation of the deuill, the induration of Pharao, the deceauing of Achab, and other such, in so farre as they proceeded from God, are his iust and good workes, because they are the punishment of sinne, the execution of his iust iudgements, and a declaration of his iustice. which iustely is armed against the obstinate rebellion of Angelles, and men. but thereof to conclude, ergo their euill thoghtes, their malicious myndes, their hated and crueltie came immediately from God, is more then a blasphemie. for all these be, and are found within the offenders, which God doth vse not by an ydle permission (for that is a thing most contrarious to his iustice) but effectually as his wisdom best knoweth, they shall serue to his glory, & y for vtilitie of his chosen children. I say it is a thing most contrarious to gods iustice & power, ydly to suffer iniquitie to be done, if he had no further respect then to the acte, as it is committed. for as a man can not be excused, who may impede murther and doth it not, so can not gods iustice be excused by your ydle permission, if he had no further respect, but to thinges as they be done by man. And so is gods iustice rather accused then maintained by the foolishnes of your curious braynes, saying God permitteth many thinges which he wold not. what vanitie is this? Is it not a thing confessed amongst all, that gods power is omnipotent? who then can compelle him to suffer, that which he wold not? And why doth he willingly suffer thinges, which in his law, he hath forbidden? I answer, for the manifestation of his own glory which is more precious then the heauen and y earth, and all the creatures in y same contained. And thus doth vanitie cause you to fear that gods iustice shall fall into decay, except it be vnderfett & vpholde w your foolishie distinctiō, betwext his will & his permission. but we feare not to affirme y he permitteth nothing, which in some respect he will not. for as he is omnipotet & a most louing father so should he suffer

no calamitie to come nor crueltie to be vsed against his children, except he did before see, yea and before determine their comfort & his glory to arise of the same. And will you say y gods glory the comfort and y preservation of his Church is an euill work? because that wicked men are instrumentes, by whome gods eternal counsell is brought to passe. Was the exaltatiō of Iosephe to honor, the preservation of Egypte, and of other nations from famine, yea and the feeding of Iacob and his familie, an euill work? because that, Iosephes brethren of malice and enuie did sell him to the Ismaelites, and they for lucre did sell him againe to Putiphare, whose wyfe of malice did moste vniuſtly accuse him, & so being in prison at length he was brought to the knowledge of Pharaο, and so was promoted for his reuelation, and wisdom to honor and dignitie. O say you it is not this that we do lay to your charge, but you affirme *that God was author of the malice, and of the wicked thoghtes of Iosephes brethren.* You do belie vs most maliciously. for we constantly denye that God ether powred in them any malice, or did moue by his holie Spirit any wicked thoght into them. for those we say they had of nature, in so farre as it is corrupted. But we say that God vsed their wicked thoghtes and malice to his glory, and to the full comfort of him whose destruction they sought, and that he did not ydly permitting them, but effectually working by such instrumentes and meanes as his wisdom had before appoynted. Rage now as you list, for albeit to you this saing is vaine y God worketh all thinges for his owne glory, yet will not God haue his glory measured by y vanitie of your braine. *We glorifie God say you, when we iudge him worthis to be glorified.* Answer if you vnderstand that then onely, and at none other time elles do me glorify God, but when they confesse him worthis of glory, you are ignorant, foolish, and manifest liers. for your argument is no better, then if I should say: man slepeth in the night season, therfor no man may or can slepe at
any

any other time. If your master Castalio had considered that an argument made, a specie ad genus, negatiue is vaine and foolishhe, he had not heaped together so many sophisticall reasons: by the which you and others are abused. To make this mater somewhat more plaine: If y^e glorie of God consist in the manifestation of his mercie, of his truth, of his power, of his wisdom and of his moste iust iudgements, then do all creatures glorifie God, whether they iudge him worthie or vnworthie of the same. for Dauid affirmeth that the heauens declare the glory of God, and yet haue they nether iudgement nor vnderstanding: the heauen and the earth saith *Isa. 6* *Isaiah* are replenished with his glorye. And in an other place the beastes of the field shall preach my glorye the dragons and the birdes of castriches, and Achan also was comanded to giue glory vnto God. The earth, shall be compelled saith Habacuc to knowledge the glory of God. Zacharie also the Prophet saith for his glory hath he sent vnto the nations which haue spoyled you. finally shall not sathan and the reprobate in their iust condemnation giue glory vnto God? and do ye think that all these creatures, iudge God to be worthie of glory in such sort as they acknowledge his power, his wisdom his iustice, & fro^e their hole heart submitte themselves to his holy will? I trust you do not. for we knowe that sathan is a spirit confirmed in malice, and rebellious against God, & yet is he compelled euen in tormentes to giue glory vnto God, in so farre, as in his iust dānation he declareth gods power and iust iudgements. And therefor I say that you restreine the glory of God within to streit & narrowe limites, when y^e you will that it shall extend no further, then to suche as from their heart iudge God worthie of glory, y^e w^h pertaineth to his chosen children onely and can neuer be giue by the reprobate. for such glory must procede fro^e faith, w^h is not comone vnto all, but is the speciall gift giue to gods elect: & yet neuertheles by other meanes God declareth

his glory, euen in the vesselles of his wrath, as is before declared.

Of the example of Nabuchadnezer ye can make but a particular cōclusion in this for me, Nabuchadnezer after he had felt the iust punishment of his pride and arrogacie, gaue glory vnto God: Ergo some man after punishment giueth glory vnto God. If you make your cōclusion extend any further, it is fals. for if you say that all men after punishment giue glory vnto God, wth the same confession that he gaue, many examples may be shoven to the cōtrary. if you saye that none other giueth glory vnto God, except such as so be punished: that will be proued likewies fals. And if you say y^e gods glory doth shine in none, except in those that acknowledge & confesse God to be mercifull and iust, that is most vaine of all, and thus I say your conclusion must be but particulare.

The reasons & the cōclusion, which you make vpon these wordes of Dauid: Praise God all you natiōs, are so foolish, on the one parte, and so filthie and execrable vpon the other, that amongst all nations ye ought not onely to be mocked, but also to be had in horror and detestation. first you say. *If God must be praised amongst all nations, then must gods workes be such as all nations may knowe them and praise them.* I answer, euen so they are, and such amongst all natiōs as haue y^e eyes of their myndes illuminated by gods holie spiri, do see iust caus why y^e they ought to praise gods wisdom, euen in all his workes. But you procede saying *there is no nation which at any tyme shall acknowledge God to be iust, for that he punisheth man, for that wherunto be him self did prouoke him,* and so after the example of the priestes of the Philistines, ye ask this questio: *If God should punish the man because he hath a beard, should any glory redound to God thereof, seeing he hath giuen vs beards his self.* And so you scoffe & iest at vs, saying y^e we be very religious: because we say that none ought to speak so vnreuerently of gods workes. God is witnes that I write notwithstanding some grief of heart, nether yet y^e I affirme this, which I am to speak. for priue hated, wth I bear against the persone of any

man. But in gods presence I say, that rather then such horrible blasphemies should haue bene fostered in my heart, deuised in my braine, written by my pen, and pronounced by my mouth and tongue, that rather I wold my carcasse should haue suffered most cruell and vile death. yea and further I say, that better it had bene, for you neuer to haue bene borne, then thus blasphemously to expose gods great Maiestie to opprobrie and mockage. for I appele to the iudgement of the heauen and the earth, and of all creatures in the same contained, if euer that Iulian the appostate spake more disdainfully of God, then here you write. But for the instruction of the simple reader, to answere you more reasonably, the your vnreuerent scoffing deseruet, I say first, that the mynde of Dauid was not to teach vs what euerie nation and euery particulare man amongst the Gentiles shall do, but what was the duetie of euerie nation, euery people and euery man to do, when gods mercies should be offered vnto them. And therfor if you conclude all nations do praise God, in such sorte as Dauid meaneth, because that the holie Gost by his mouth commadeth all nations to praise God, you make no better an argument, then if ye should affirme, that euery man loueth God with all his heart, with all his mynd, & with all his strength, because that God so commandeth. This is one portion of your ignorance. The second foloweth, gods workes, say you, must be such as all nations may knowe them and praise them. I answer, if you vnderstand that all that praise God vnfeinedly from their heartes must haue some knowledge of his mercies, goodnes, iust iudgements and woderous workes we dissent not from you. But if you say (as by your proces is euident, that you do), that except all nations perceauce and vnderstand the very grounde of gods iustice, that God amongst them shall haue no glory. then as we lament your foolishnes, so we detest your error. for albeit that the naturall man can neuer attaine to the knowledge

*The place
of Dauid.*

Job. 1.

of those things which God purposeth, yet shall not God be defrauded of his glory, no not in the most carnal and wretched man. Christe Iesus was sent into the world, and came to that people which was called his own: and his glory did so shine to the eyes of some, that they did acknowledge it to be the glory of the onely Sonne of God. But did the princes of the priestes and the hole nation of the Iewes see the same glory, and so confesse him as did the electe? Saint Paul witnesseth the contrarie, saying, if they had knowen, they had not crucified the king of glory. Paul was appointed a preacher to the Gentiles, amongst whome he most faithfully and moste boldly did open the treasures of gods great mercies, and of the glory of his Sonne Christ Iesus: but did euery citie, realme, nation or man, to whome these treasures were opened so receaue, vnderstand and imbrace them, that for the same they glorified God? the contrarie is euident. But was God therfore defrauded of his glory, euen in y^e midst of a wicked generatiō? God forbid. for as the eyes of some were lightned, and so did glorifie the word of the Lord, so such as remained obstinate did (and shall) glorifie God, in so farre as his iust iudgemētes were, and shall be executed against the. If you feare no punishmēt rage as you list. To your blasphemies I haue before answered. for none of vs doeth impute vpoⁿ God that he punisheth any man, for any thing that he prouoketh him to do. for iniquitie commeth not of gods prouocation, motion, nor holy Spirit, as that before we haue declared. ad therfor as God hath reueled to vs a more assured knowledge in his holy scriptures, then the Philistians priestes had, so are we bold to affirme that which was hid from the, & which also you can not abide, to witt, that all creatures are compelled to serue to gods glory in such sorte as his wisdom hath appointed them: and yet that the willes of men are neither violently moued nor enforced by God to committe iniquitie, to the which all men are redy bent of naturall corruption. Amongest many foolishhe and moste disagreeing similitudes which

your captaine Castalio vseth for probation of his purposes (for in such doeth stand the chief ground of his diuinitie) none can be more foolish, nor further repugnant to that which he and you would proue, then is this. *If God should punish a man: because he hath a beard. Should any glory redound to God thereof, seeing he hath giuen vs beards him self.* Hereof you wil inferre, that if God punish the sinne which he hath willed or appointed to be, then can he not be iust. But let vs examine, if your Simile doeth agree euen in the chief pointes, in the which if it proue any thing it must agree. first we knowe that the beard of mā was created by God. But who amongst vs did yet euer affirme that sinne and iniquitie was made or created by God? Sinne we confesse was forfene, yea and ordeined in the incomprehensible counsell of God, and that for the most iust and the most righteous end and purpose. But that it was made or created by God, that are ye not able to proue by our doctrine. Thus doeth your similitude halt in the chief membre. for they must be both a like gods creatures and creation, if God shalbe bound no more to punish the man, for hauing of the one, then for hauing of the other. moreouer the beard of mā so springeth groweth, and abideth of a mere natural motion, y^e albeit men sleepe, eate, drink, do or what so euer actiōs please them, (not taking care or solicitude of their beard) it cometh neuertheles to that state and perfection that nature will suffer. But hath man sinne none otherwayes then thus? Doeth mā sinne I say, hauing neither will, mynd, nor appetite to sinne? or doeth not sinne procede from so voluntary and corrupt motiō, that the will, the iudgement, the vnderstanding, and appetites, yea the hole man, and all his cogitations are subiecte to sinne, and bent vpon iniquitie at all tymes? Be iudges your selues how well do y^e partes of your similitudes agree. Thus with greater modestie haue I answered your foolishnes, then your scoffing scurrilitie deserueth.

Where you affirme that albeit there be some secretes of God vnknewen to vs, yet is the iudgement of it. 12 13

*Judgements of
God in
which
man's rea-
son can
not be se-
cured.*

Hab. ii.

God known, and made manifest to vs in the word, I would ask of you, if ye can by y^e plaine word assigne causes of all gods iudgements from the beginning, and of those iudgements which that day shalbe put in execution where y^e secretes of all heartes shalbe reueled. And if you be able so to do, ye should be profitably occupied (as I thinke) if by your plaine and simple writing, ye would studie to put end to this controuersie. the chief point whereof standeth in this, that we affirme, that causes able to satisfie the curiositie of man, can not be assigned from gods plaine scriptures, why God permitted a great nombre of his Angels to fall, of whome he hath redeemed none, but reserueth them to iudgement? why God did suffer man to fall, and yet of one masse, elected some vessels of mercie to honor, and appointed others for sinne to damnation? And finally as before I haue said, why God deferred the sending of his Sone so long, and why also that his againe coming is so long delayed? If ye will answer y^e these two last, are resolved by the scriptures, the one to be as the Apostle writeth, lest that the fathers should haue bene made perfect without vs, and the other that the number of gods elect children might be fully complete, which we confesse to be a reason most strong, and sufficient for all gods children: neither yet do we require any other, but yet the curious braine will not so be quieted, but it wil still demand, may not God in one moment if so it please him, fulfill the nombre of his chosen children, as well as he of nothing did create the heauen and the earth, and shortly in the space of six naturall dayes set all things in perfect ordre. Consider with your selues what you do take in hand, if ye will affirme that all gods iudgements be so known, that a sufficient reason of euery one may be assigned from the word. and if you say there be some things secrete. Then consider, I beseeche you that the holie Ghost hath neuer made mention of any greater secret, then that which lieth hid in gods most

most iust iudgemētes, which Paule affirmeth to be incōprehensible, and Dauid saith they are depe and so profound, that neither can the vnderstanding of man, nor of Angell reach to the bottom of the same.

Why ye should accuse vs that we should affirme, To ſ
that God shall iudge the world, not according to Chri- 12.
stes Euangell plainely reueled, but according to some
other secret will, I see neither cause, nor reason. for no
men do more constantly abyde by that which is written
and reueled, no men do lesse care, to seke for newe
reuelations or vncerten authorities, then we do. Oure
continuall doctrine is, that God shall absolue from
damnation such as by true faith embrace his dear
Sonne Christe Iesus, and shall condemne to fire inextin-
guible all infideles, and such as delyte in manifest im-
pietic and wickednes: and this iudgement do we beleue
that God shall pronounce by his Sonne Christe Iesus to
whom all iudgement is giuen. And for none other se-
crete will in that mater do we search. But if I lust, I
coule lay to some of your charges, that which none
of you can be able to deny, to witt that some of
you haue written (besides your priuie informations)
that there is a doctrine more perfect then euer
Saint Paule committed to writing, yea and further
that some of you haue called the hole scriptures of
God in doubte: and some do affirme that none is able
by the word written to decide the controuersies that
this day be in religion. And therefore that we must
haue new Prophetes, and newe reuelations from hea-
uen, before that any publicke and generall reformatio
shalbe made if any of you think that these things
are but imagined by me, let him vnder his owne
name impugne them, and I shall shewe witnesses w-
hich at this time, for diuers causes I omitte. Your
iesting at vs, your bold iudgement and condemna-
tion by you pronounced against vs, we remitt to him
who shortly shall declare which of the two sortes be

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drowned in infidelitie, and leauing gods plaine scriptures, haue folowed the vanities of their owne imaginations. Now shortlie to that w^{ch} foloweth in these wordes.

THE ADVERSARIES.

The 6. Argu- ment. **The 42 section.** **1** **2** **3** **4** **5** **Zach. 1.** **6** **2. Pa. 28**

An other proof bring you of that which is written. 2. Reg. 4. God moued Dauid to nombre Israel & Iuda. To which I answer, that which is writte 1. Paral. xi. Saibai stood up against Israel & prouoked Dauid to nombre the people, I am certen that if it were not for this manifest scripture you wold attribute the wicked prouocation of the deuill to God, but here we may see a great light to witte. That many other places of the scriptures, which seme to affirm God to be the author of any euill, for by these two places we may see that God is called to be the author of the thing which he suffered, as because he suffered the absmies resisting of Pharaos he is called the author thereof. So because he left Simeon to the lewdnes of his owne mynd & suffered him to curse Dauid, God is called the author of his cursing, so the patriarkes being left of God did sell their brother, and here now Dauid being left of God to nombre the people by the prouocation of the deuill, whereto he was no more moued by God, the while he killed Urias, so this you say, that we do but flatter God, whe we do asigne any difference betwene his wil & his permissio or his sufferance for God permitteb nothing (say you) but that which he will, if ye met so that God permitteb nothing, but that which he will permit, I wold then holde your saying true. But forasmuch as you declare your meaning to be this, that what so euer God permitteb, he willeth it absolutely this is an erroneous saying, for God permitteb & suffereth all the wickednes which is comen upon the earthe: and will you say, that God willeth absolutely all such wickednes. God forbid the people of God should be so perswaded to beleue such abomination. I say you are the Prophetes of the deuill, which teache such filthy doctrine, and ye say ye be the Prophetes of God, no we of necessitie one of vs lieth, for if you be the Prophetes of God, then I lie, and if you be the Prophetes of the deuill, then do ye lie, and if God will vs to say the truth, he will not that we lie, for then he should will two contraries, which is impossible, yet one of vs doeth lie which must be by the permissio and suffering of God, & not by his will. wherof it foloweth, that there is difference betwene the suffering and the will of God. The Lord was angry with the careles heathen, because when God was a litle angry with the Israelites, they did their best to destroy them.

Zach. 1. Then suffered God the heathen thus to punish his people more grievously, sh^e he willed them to do wherfor there must be difference betwene the will of God and his suffering. Obed the Prophet reprinted the Israelites because they afflicted Iuda more grievously then God wold they should haue done. Then must the Israelites haue done this by the permission of God & not by his will. The prodigall sonne wasted all his goods riotously, if you say this.

that so was his fathers will, it should be a great absurditie, wherfor it Luk-15.
must needs folowe that the father suffered that which he willed not. The
father willed both his sonnes to go, and labor in his vineyard: yet not both but
one of them did his fathers will, so the father suffered the other which wold
not, against his will. Thus we may see a great difference betwene the will
and the permission of God. a notable saying we haue in the prophetic of Ie
remie against this error which teacheth that sinne is committed not onely by
the permission of God, but also against his will. they haue (saith he) built
high places for Baal to worshipping their sonnes & daughters vnto Meloch here, 32.
which I neuer commanded them, neither came it euer in my thought to ma
ke Iuda sinne with such abomination. Here we see that Iuda committed
that which was contrarie to gods reueled will. for I neuer commanded
the (saith he) and against his secreete will: for it came neuer in my thought
(saith he). This did they sinne by the permission of God against his wil. I by
wayes & thy thoughtes brought the to this saith the Lord. If it was the lords
secreete wil that the Israelites should sinne, and it was also the Israelites
thoughtes & will to sinne, then were they bothe of one mynd. And as the lord
outwardly by the word willet the us to do euil, so they outwardly did
promise to kepe gods law & worshipped him with their lippes. By this it
seemed that both inwardly and outwardly they were conforme to God after
your opinion. wherfor be ghitnet to haue bene offended with this. I am asha
med to write the abominable absurdities which may be gathered of your
poisoned doctrine. The lord shall raise up the spirit of the king of the Medes
which hath alreadie a desire to destroy Babilon by what meanes should the
lord stirre him up to do any thing which alreadie is bent to do it. but by suf- here, 51.
fering him. And yes is the Lord called the doer thereof. And therefore it is w
ritten. Let one deceafull slender come against an other, and one destroyer co
me against an other. for what needed God to moue the wicked to do wic
kedly which being giuen ouer of God, do imagine nothing but wickednes. Esaj. 21.
and his master the deuill sleepeth neuer, but is alwayes with him temp
ting him with euill thoughtes, and prouoking him to perform his wicked
imaginacions.

A N S W E R.

The more nie ye draw to the end, the lesse ye proue
your purpose, but the more ye viter your malice ad ve- To the
nim. No iust caus se we, why that y place of the bookes 1. 2. 3.
of the kings shall be explained by that which is written 4. 5.
in the chronicles in such sorte as you require, to wit,
that nothing be left to God in that greuous offence of
Dauid except an ydle and onely permission. for the ho-
lie Gost feareth not to say: The wrath of the Lord God 2. pa. 21

was yet moued against Israell, and stirred vp Dauid against them, that he said go and nombre Israell and Iuda. Here plain it is that the eternall God who was angrie against Israell did stirre or moue Dauid to number them, not by an ydle permission, as you alledge, but by such motiō, as nothing repugneth to his iustice. Where ye say, the other place explaineth this: for it affirmeth that the deuill stood vp against Israel, and prouoked Dauid to number Israell, I answer as the one place repugneth nothing to the other, so doeth it not explaine the other in such sēse, as ye adduce. for it repugneth not to say, that God, man, and the deuill work in one fact & actiō, as in the histories of Iob, Achab, Semei, and Pharaon is manifest. God for iust causes giueth his commandement and power to sathan (as to his instrument) be he neuer so wicked, to do what in his eternal counsell, was before decreed. Sathan of a wicked and rebellious mynd chooseth such instrumentes, and vseth such meanes as God likewies hath appointed. Men in al wicked actions, of their fre and voluntarie motion, do folow their corrupt, and wicked affections in declaring their pride, vanitie, malice, or crueltie, which wicked affections in so farre as they are wicked, we confesse that God will not: for he can will no iniquitie. but yet that his eternal, & almightie power shall be iudged so ydle, that it doeth nothing in such actions but onely suffer, we can not admitte for such reasons as we haue before alledged, wher that we did examine the differēce betwext gods wil, and his permission.

To the 4. You retein your old nature (and iustly I might say the nature of the deuill) most maliciously affirming vs, to say *that what so euer God permitte he willeth it absolutely, and so what absolutely he willeth all wickednes.* Which saying as ye be neuer able to proue vpon vs, so do we cōfesse, it not onely erroneous, but also so blasphemous, that who so euer dare pronounce or affirme the same, deserueth death. for we most constantly in word and writing affirme, that

absolutely God willethe no iniquitie. for all his workes in so far as they procede frome his wisdom: ad infinite goodnes are holie and iust, and therfor do we make God author of no sinne, which onely procedeth frome the fountaines that be corrupted, that is, from the deuill and frome man, as in diuers places, most euidently we haue declared.

Because I do perceauē that greatly ye delyte in your prignat wittes (I will not say foolish vanitie) I will recite your hole wordes by the which ye wold seeme to proue contrarietie in God, except that we wold grante a difference betwext gods will and his permission. I say saith the author of your book to vs. *that ye are the Prophetes of the deuill, which teach such filthie doctrine and ye say, ye be the Prophetes of God. Now of necessitie one of vs lieth. for if ye be the Prophetes of God I lie. And if ye be the Prophetes of the deuill ye lie. And if God will vs to say the truth he will not that we lie, for then he should will two contraries which is impossible, yet one of vs lie, which must be by permission and suffering of God and not by his will. whereof it foloweth that there is difference betwext the suffering and the will of God.*

To y^s

It appereth that in this description of persons in which ye oppose your selues to vs, ye wold more declare what is your iudgement and opinion of vs, and what ye wold that we should be esteemed of others, then that ye greatly do trauale to proue any contrarietie in gods wil by the same. for his eternall wisdom seeth the meanes how that his commandement, and his will are not contrarious the one to the other: albeit that he command one thing, and yet for iust causes, will wicked men to do the contrary. which kinde of cotrarietie, and repugnance doeth so blind your eyes, that you can not se how God cā cōmand all men to speak trueth, and yet for iust causes before sene and determined in his counsell, that he wil y^e deuill, ad his slaues to delite in lies. Albeit I say that the apperance of this contrarietie blinde you, yet will not gods trueth cease to be trueth, neither will the libertie of his eternall Godhead, be broghe

answer.

into bondage to your corrupt iudgement. His commandement, and his will, do nether debate, nether fight betwext them selues : but do agree in all thinges, euen as do his mercie his iustice, his wisdom, and his power, albeit oftener it is, that his iustice doth punish such, as vpon whom he hath determined to haue mercie. Euen so he commandeth men to obeye his commandementes, whom he not onely foresaw, to be disobediēt, but for most iust causes willeth his glory to appere euen in their vnrighteousnes, & lies. And this he doth without all contrarietie in his godly will, to the full knowledge wherof albeit ye can not attein, yet more profitable it were for you to be ignorant of such thinges, as God reserueth to be reueled in the time appointed in his eternall counsell, then thus without all reuerence, and feare to trouble your foolish braines, in deuising such absurdities, as may seme to oppugne gods eternall veritie, which in the ende will triumphe to your destruction, shame, and confusion, if obstinately you procede as you haue begonne. For albeit that he loueth trueth, and hateth lies, and albeit that he commandeth man to speak the trueth, and forbiddeth man to beare fals witnes, yet feareth he not to giue a commandement to that wicked spirite, to go forth & to be a lieng spiritte, in the mouthes of all Achabes fals prophetes. Yea forther he gaue him power to worke that in the fals prophetes, which he forbiddeth all men to do. For he commandeth that no man shall deceaue an other, and yet giueth he power to the deuill to be a lieng spiritte in the mouthes of the fals prophetes, and to them he giueth power to deceaue Achab. If ye list to lay contrarietie to the charge of God, prepare your winges, and with Nabuchadnezer of Babylon, saye, we will passe vp to the heauens, and shall establishe our seates aboue the sterres of God, we shall passe vp vpo the hight of the clowdes, and we shall be like to the most highest, yea if thus ye will call his secrete counsels to examination, and triall, ye must be iudges.

iudges and superiors to him. Thus iustly I might illude
 ad skoffe y^e realōs, as vanities most vnworthie to be an-
 swered. But yet hauing respecte to the simple, I wil gather
 your argument, and forme it as strongly as your selues
 can, and I will answere so much of the same, as ye think
 vnable to be answered, your argument is this.

*God can not will two contraries, but to speake the the trewth, ad to lie
 are contraries. Therfor he can not will them bo: h. But he permitteth men
 to lie, and willetb them to speake the trueth. There is therfor a difference
 betwene the will, and the permission.*

*The ad-
 uersa-
 ries ar-
 gumenta
 Ans-
 wer.*

God can not will two cōtraries, True it is in him sel-
 fe, in one respecte, and for one purpose, he who is author
 of cōcord, can not will contrarietie: but in consideration
 of his creatures, for diuers respectes, and sundrie purpo-
 ses, thiges be not cōtraries, the one to y^e other, which to
 our iudgementes, haue apperance of contrarietie. If you
 be so wel sene in your artes, as some of you pretēd ye cā
 not but vnderstand this answere to be sufficiēt, to dissol-
 ue what so euer ye haue vnreuerently collected. But yet
 to make it more scibile to the simple, I say y^e in this pro-
 position, God can not wil two contraries, and in the con-
 clusion which you make vpon the same, you ought to ha-
 ue made a distinction betwene those thinges w^{ch} God sim-
 ply (or as ye spake before, absolutely) will, and betwene
 those thinges, which he will for a certein end and pur-
 pose, which doeth not appere in the external actiōs. For
 certen thinges there be (as in an other place I haue en-
 treated) which God will, euen for them selues, such as be
 mercie, iustice, temperance chastitie, and all other ver-
 tues, which he wil, haue to shyne in his elect and please
 him in Christ Iesus his Sonne. And yet neuertheles he
 alsowill crueltie, iniustice, excesse, filthie life, blindnes, &
 induration to be in others, as iust punishmētes of their
 finnes, and causes of their condēnation. The last (I say)
 will God to be in the reprobate, not for the wicked a-
 ctes sake, which do euer displease his Maiestie, but for
 such endes as his wisdom hath appointed. Let this be

explained by examples, some natural, and some take frō gods scriptures. There is no mā (except he be of a most cruel nature) that considering the incomodities of warre, and of battell, doeth will it, for the selfe. And yet a godly prince persewed by externall ennemies, doeth not onely will his soldiours to fight, and to mainteine the warre, but also he prouoketh, he encourageth, and exhorteth his subiectes to the same. And why is it: because y warre or battell pleaseth him in the self, or for the self? No, but because without such trauaill, such danger, and hasard, his subiectes can not lyue in quietnes, and the estate of his commō wealth can not be preserued. The same may I say of godlie magistrates punishing murderers, adulterers, and blasphemers w death, and yet nether willing the death of any mā, neither yet delighting in the shedding of their blood. In these similitudes I geat somewhat to be vnlike: for gods power is not subiect to such incomodities vnwillingly, as be the powers of men. But yet these similitudes suffice to explaine the chief purpose, w is y man may will two contraries, for diuers respectes, without any contrarietie in him self. For peace, and warre are cōtraries, to kill, & to saue the life, are likewise cōtraries, and yet one man, euen at one time may will both the one, and the other, for diuers respectes, and diuers endes. He may will peace, for the cōfortable quietnes, and felicitie y therof springeth, and at the same instant without all cōtrarietie in him self, he may wil warre, to withstād the furie of the ennemie, y wold oppresse his subiectes. And may not these things, w we perceauē to be in creatures, be in God in greater perfectiō, althogh we perceauē not the causes? Let vs trie the answer, both by the examples of gods seruātes, and last by the exāple of God him self. Lot, no doubtē did agree with gods wil in that he loued chastitie, sobrietie and temperance, and hated filthie life riotous chere, and excelsse. For the holy Ghost beareth him this record, that he was pure, and cleane both in eares, and eyes. But what will had he when he did

did offer his two daughters to be defloured, and abused by those vilanous persons? was it contrary to his former will? Did he now beginne to delyte in that execrable filthines? assured I am he did not. But being oppressed with the present necessitie, reteining the same loue, wil, and minde to chastitie, and honest conuersation, sought y next remedie that to him appered able to haue staid the rage of that furious multitude (vpon God I grāt fal- leth no such necessitie). But let the chief scope be obserued, and we shall vnderstand (that for diuers respectes) to will two thinges, wherof the one, is contrarie to the other, is not to will contrarietie. But let vs come to God him self. God willet mercy, iustice, & all other vertues as before we haue said, and these, he will at all times, and before all times. But is it not possible therfor, that he can will crueltie oppression, blood sheding, murther, and death? Who then sent Nabuchadnezer, to destroy not onely the Iewes, but also the Moabites, and other nations? Who pronounced this sentence: Cursed be he that doeth the Lordes worke negligently, and he that withdraweth his swerd from blood: Who did create the smithes, with their hammers to break downe the hornes which had disperfed Israel? And finally, who gaue his owne sonne to the cruell death? Who hath subiected the deare spouse of Christe Iesus to afflictions, and temporall calamities? Dare you denie, but that it was and is, the eternall God, by whose good will all these thinges were appointed: and decreed, or were any of them, done against his almightie will? I think you wil not so affirme. For the scripture wittesseth, that God gaue his Sonne to the world, euē of determined purpose, that he should dye, or els who could haue compelled his Maiestie therunto, if his will had bene repugnant? Peter affirmeth that blessed are we that suffre for y name of Christe, adding this comfortable sentēce: By them (y is by the persecuters) is y name of God blasphemed, but by you it is glorified. And therfor, let such saith he, as be afflicted

Zach.

1. Pet. 1.

Rom. 8.

by y will of God, lay doune their soules in well doig, as in the handes of a faithfull keper. Paul witnesseth y tho se whom God hath elected in Christe Iesu, he hath also predestinate, and before appointed, to be like fashioned to the image of his owne Sonne. Of which testimonies, it is plaine that the greuous destruction, the aboundance of the bloodshed amög diuers nariös, the cruell death of Christ Iesus, and the most fearefull afflictions of his dearly beloued Church, did procede from gods will, in so much as he did not onely suffer them, but also, for most iust causes, respectes, and endes, which often before I haue recited, he did will and appoint them: and yet in God was there no contrarietie. For in the destruction of Ierusalem, and of others, he had not respect simply to the ruine, and vastatiö of those places, but to his iust iudgements, which were prouoked to take vengeance vpon the multitude of their sinnes, which lög he had suffered. When our Master Christe Iesus did suffre, he had no delite in the crueltie of those enraged dogges, who did crucifie him, which as he hated, so after he did most seuerely punish: but his pleasure and delite was in the redëption of man, which by none other sacrifice could haue bene perfired. And this day, and from the beginning he hath had no pleasure in the blood which is shed, neither in the tyranie which is vsed against his simple, and smal flock, but because he wil haue the members like y head he doeth a sträge worke, that he may do his owne worke, that is, he trieth and purgeth by fyre our faith frö all drosse, and corruption of earthlie affections. But in none of all these is there any contrarietie, neither in God, neither in his will, neither in his counsell. for all thinges be disposed in such ordre, such consent and so conueniently, that his glorie, and the perpetual cöfort of his electe, doth finally, and assuredly folowe. And euë so it is in the apperant contrarietie betwene you, and vs, God, no doubt, will the one of vs to affirme lies, to raile to blaspheme, and most vniustly to accuse y other: he will
the

ſo other to ſuſtaine ſo cauſe of the trueth paciētly, to beare opprobrious wordes, and ſclāderous reportes, referrig iudgement vnto him, who righteouſly, and in equitie ſhall iudge. Is there therefor any cōtrarietie in gods will? none at al. For the diuers reſpectes, and endes being conſidered, the ſame conſent ſhall now be found in this apparent contrarietie, which hath remained frō the encrease of gods Church. For in all ages hath God willed his true Prophetes with all boldnes, and cōſtancie, to ſuſtaine the cauſe of his ſimple veritie, how odious that euer it was vnto the world. And in their cōtrarie, he hath raiſed falſ prophetes to whom he hath giuen the efficacy of errors (for contrarie purpoſes I grant) to witt that his people may be tried, his faithfull ſeruantes exerciſed, and humbled, and finally that ſuch as delyte not in veritie, may be giuen ouer to beleue lies. Go to now and proue contrarieties.

In the wordes of Zacharie you ſhew your ignorance, & in collecting the minde of Oded, you plainly declare your accuſtomed falſhode in farther ſtretching the minde of the Prophete, thē his wordes will beare. Which thing I will firſt ſhew by reciting the plaine wordes, and ſo returne to the Prophete Zacharie. There was in Samaria a Prophet of the Lordes (ſaith the hiftorie) whoſe name was Oded, and he went oute before the hoſte that came to Samaria, and ſaid vnto them: Behold becauſe the Lorde God of your fathers is wroth with Iuda, he hath deliuered them into your hādes, and ye haue ſlaine thē in a rage that reacheth vp to heauen. And now ye purpoſe to kepe vnder the children of Iudah and Ieruſalem, as ſeruants and hād maidens vnto you: But are not you ſuch that ſinnes are w you before ſo Lord your God? Theſe be his wordes in that mater, by the which if you be able to proue, that the Iſraelites did more, then God in his eternal counſell had appointed ſo they ſhould do againſt Iuda, and Ieruſalam, we will patiently heare your probatiō, and reaſons. If you ſay the Prophete reprobued them of

their crueltie, therfor they did more then God wold: y doth not folow, for the iust will of God must not be measured, by the crueltie of their facte, but by his owne word, which doeth affirme, that God gaue ouer Iudah into, the handes of the king of Syria, & into the handes of the king of Israel, who did strike them with a great slaughter, and that for the sinnes, and abominable idolatric, which they, & Ahas their king, had committed. We heare, and see affirmed by the holy Ghost, that God gaue them ouer into the handes of their enemies, which thing he did willingly, and not by permission as you writte. Now to the place of Zachariah in which I say, you shew grosse, and wicked ignorance. For if your interpretation shoulde be receaued, the of necessitie it should folow, y in God their lacked power to impede, ad staye the furie of those cruell me, who in their victorie did so insolently rage. For if God wold onely haue had y Jewes gently corrected, & not to haue bene so seuerely, and rigorously destroyed: and yet, y against al maner, & sorte of his wil, they were so cruelly entreated, it can not be denied, but y the crueltie, and rage of the Babylonians was greater, then God coulde impede or staye, how blasphemous, and fals this is, the godlie doeth vnderstand. O (say you) but so do the wordes of the text sound, for they say: I am greatly angrie against the careles heathen. For I was but a litle angrie against Sion, but they haue helped forward the affliction. I answer, y if ye were not more malicious then ignorant, ye might easily perceauce, y those wordes were spokē, not to proue y any thing was done against Israel, and Iudah, w God had not appointed, ad commanded, but to instruct the Prophete, y the will, and counsell of God, in punishing of his people, was farre other, then was the wil, & counsell of those y did destroy them: and y their long bondage should haue an other end then either they the selues, or their enemies did vnderstand. That nothig was done against y people, w the Lord had not appointed, yea and commanded, the same Prophete doeth affirme, saying: my wordes & my statutes (he mea-

neth the threatnings, & punishments) w^h I haue cōman-
 ded my seruātes the Prophetes, haue they not, apprehen-
 ded y^e fathers: in so much that they haue cōuerted, and
 said: Euen as the Lord of Hostes hath determined, & ap-
 pointed to do vnto vs, accordig to *ō* wayes, and accordig
 to *ō* imaginatiōs, so hath he donne to vs. Except y^e you
 will belie the holy Gost, you must cōfesse, y^e God had cō-
 manded, God had appointed, & determined so to punish
 his people. Yea Amos the Prophete searcheth not to say:
 Shall there be euill in a citie (that is any punishment or
 plague) ad the Lord hath not dōne it? Why is he thē of-
 fended (say you) against the proud, and carelesse hearth?
 I answer. Because they neither had respect to gods will,
 counsell, nor cōmandement, but to their own priuat cō-
 moditie, ad to the satisfiing of their cruel appetites. For
 they did not destroye Ierusalē, willing, or minding to pu-
 nish the offēses of the people cōmitted agāst God: Nei-
 ther yet did they carie thē to Babylon of purpose y^e God
 might be glorified in their deliuerāce. No, they had de-
 termined the plaine contrary. To wit, y^e Ierusalē should
 remaine desolate for euer: That Iudah should be y^e inhe-
 ritage of strange nations, ad so should gods promise be
 fals, ad vaine. And in very dede the Iewes them selues, in
 the extremitie of their trouble, yea, and when the tēple
 begā to be reedified, were not free from these tēptatiōs,
 and therfore doeth God assure his Prophetes, y^e his loue
 was great towards Sio: That he wold destroy, that natiō,
 w^h intended their destruction: that he wold deliuer his
 people: that the warfare of Ierusalē was at an end, y^e her
 iniquitie was remitted: that she had receiued double pu-
 nishment for all her sinnes, from the hand of the Lord, *Iſa. 40.*
 and y^e therfore he wold take the dolourous cuppe of an-
 guish, ad sorow out of her hād, and wold giue it into the
 handes of those, that did trouble her. By which (and ma-
 ny mo promises, and threatninges, God doeth not mea-
 ne that any thing was done in Ierusalem, which he had
 not appointed. But by the one he did somewhat com-
 Z. iiii.

fort the troubled heartes of his afflicted people: and by
 the other, he did shew the cause, why he wold punish tho
 se cruell murtherers, whose seruice before he did vse in
 punishing his people. And this doeth God most plaine-
 ly witnes in these wordes: I was wrath (saith \bar{y} Lord) with
 my people, I haue polluted myn inheritance, and giuen
 them into thy hand (he speaketh vnto Babylon) thou
 didest shewe thē no mercie , but didest lay thy very hea-
 uie yoke vpon the anciēt: and thou saidest, I shalbe a La-
 die for euer , so \bar{y} thou didest not set thy mynd to these
 thinges neither didest thou remēbre the latter end the-
 reof . Therfor now heare thou that art giuē to pleasures
 and dwellest careles, She saith in her heart I am ad none
 els: I shall not sitt as a widdow neither shall know the los
 se of children . Hereof I say it is plaine, \bar{y} the punishmēt
 of gods people (as before I haue proued) is his owne ap-
 pointement, and will. But because the punishers loke to
 another end, therfor are they criminall before gods ius-
 tice. In adducing both these exāples, that is, of Israel pu-
 nishing Iuda, and of the Babylonians destroying Ierusa-
 lē, I finde you in another most grosse error , besides this
 w I haue confuted. For you seme to affirme, that if \bar{y} Is-
 raelites, and Babylonias had kept a measure, ad had not
 exceeded the boundes, w God had appointed, and cōman-
 ded, they had not sinned. For (say you) he willed the one,
 but permitted the other. Thē in so farre as they did his
 will they sinned not , but in so far as they exceeded his
 wil, and did more w he wold not, but onely did suffre it,
 they sinned. This is your profound diuinitie, ad godlie
 meditatiōs of God, of his iustice, iudgemētes, ad workes
 incomprehensible to mās reason. Are you able to proue
 that Nabuchadnezer came to Ierusalē, or that therein he
 spilt or his captaines, and cruell souldiours, one drop-
 pe of blood which God (in his eternall cōsell) had not
 appointed, and willed. The testimonies of all Prophetes
 rebuke your vanitie. Ezechiel saith: Thus saith the Lor-
 de. Beholde I come against thee and will draw my sword
 oute of his sheath, and cut of from thee both the righ-

reous, and the wicked. Seing then y I will cut of frome
y bothe y righteous and wicked, therfor shall my swerd
go oute of his sheath against all fleshe from the South
(meaning throw all the lād) to y north, that al flesh may
know, that I the Lorde haue drawē my swerd oute of his
sheath, and it shall not return any more. Mark and consi-
der how God attributeth all to him self, as after yet the
Prophet more plainly speaketh sayig: And he hath gi-
uen it to be fourbished that he may handle it: this swer-
de is sharp, and is fourbished y he may giue it into y hād
of the slayer &c. And I wil powre oute myne indignatiō
vpō the in the fyre of my wrath, and deliuer y into the
hand of beastly mē, and skilful to destroy. Thou shalt be
in y fyre to be deuoured thy blood shalbe in y middes
of the lād, and thou shalt be no more remēbred, for I the
Lorde haue spokē it. If these be the wordes of him y o-
nely suffereth, and willet not thinges to be done, let y
indifferent reader iudge. Why they did sinne notwithsta-
nding y God in his counsell had willed, and appointed this
seuere punishment against his people, I haue before de-
clared. To witte, because y neither knew they gods will,
counsell, nor cōmandement, neither yet had they any res-
pect to obey God, or to fulfill his will. That Nabuchad-
nezar was ignorāt of gods will, and counsell, is euident by y
w̄ is writtē in y same Prophet, in y place aboue expres-
sed. For after he was come forth of his cōtrie, and was w̄
his armye farre proceded in his iourney, he was vncer-
ten whether he should go against Rabbath, y strōg Ci-
tie of y sonnes of Ammon, or against Ierusalē, and so cō-
mitting the mater to his forcerers, and diuines (y lottes
being cast) he taketh his iourneye, against Iuda, and Ierusa-
lē. Wherof it is plaine y he neither knew, nor vndersto-
de by y motiō of gods holy spirite, his holy wil, neither
yet cōmandemēt. And in destroyeng the Citie, and puni-
shing the people, who will say y he or his seruātes hated
sinne. Pride, Crueltie, Idololatrie and abominations w̄ y
w̄ he, and his hole realmes were replenished? And y sa-
me do I say of y Israelites, who did not onely sinne, be-

cause they exceded measure in punishing Iuda, but because y^e against gods law, & expresse cōmandement, they made vniust warre against their brethern. They nether looked, neither yet ought they to haue looked to gods secrete counsell, but to his plaine law, w^{ch} cōmanded thē to loue their brethern, not to murther, not to spoile, not to couet &c. Against the w^{ch}, because they did offend, eue in y^e first motio, & purpose of their warre in gods presence they were murtherers, theues oppressours, & couetous persons, before y^e euer they set their foete forth of their houses. And so euen y^e w^{ch} he in his eternall counsel willed thē to do, did no les displease hī, as touchīg their wicked mindes, thē did v^{er} w^{ch} you affirme he suffered. For euery transgression of his law, is before his iustice odious, and finfull. If this can not correct your iudgement, yet I am assured y^e it shal declare your vanitie, who dare coclude y^e if the Israelites, & Babylonias had kept measure in punishīg Iudah, y^e thē they had not sinned. But the contrarie I affirme and say, y^e the first thought, and purpose mouīg thē to make warre, was sinne before God. Touching y^e permission of the father towards his prodigal sonne, & touchīg y^e sonne, w^{ch} promised to go, ad to labor in his fathers vineyarde, & wēt not, I haue before answered, y^e similitudes ought not further to be stretched, thē y^e minde of the holie Gost is to teach in the same. And in these places it is euidēt, y^e Christe teacheth not, how God is cōpelled to suffer many thinges w^{ch} he wil not, nether yet was it his mīde in those similitudes, to teach vs what differēce there is betwene gods wil, & his permissiō, but in y^e one he teacheth, y^e in God there is mercie towards the sinner, yea & towards such a sinner, as vnthāckfully, and inobediētly hath departed from God, and y^e there be some proude childrē, who by reaso of their cōtinuāce in their fathers house, become disdainful y^e others shoulde be preferred, or cōpared vnto them. And therfor they grudge, they murmure, ad they enuie the liberalitie of their father & his mercy shewed to the sonne, y^e before appered lest. To whom this might be applied, besides

the Iewes, and the Gentiles, ye are not ignorant. The other similitude doth teach vs, that many in mouth say Lord, Lord, I go, I go, whose heart did neuer fele what is the reuerence, and true obedience due to gods Maiestie.

We cōfesse no les then Ieremie doth write: for we say, *To the* that God nether cōmanded such abhominations, as his *7.8.9* people comitted, nether yet y^e euer they did enter in to his heart, that is they did neuer delyte, nor please him nether yet did he euer will them for the actions them selues. But when you shalbe able to proue that it did not apperteine to his iust iudgementes to punishe those idolaters with such blindnes, that they became more cruel then brute beastes: then shall ye be more able to proue, that in no wise did God will that crueltie. God willed not those abhominations for the murther committed and blood that was shedde, for that he hated: & did punish: But he willed y^e a testimonie should be left to the world in what blindnes man falleth, when he declineth from God, and from his true honor, of which fearefull example, you, and your sect ought to take hede.

The Israelites in killing their childre, no doubt did *Irenia* euen agre with gods will and were of one mynde with his iust iudgementes, as you declare your selues to be, in spewing forth these horrible blasphemies, agaist his supreme Maiestie. For as they leauing the plaine will of God, declared in his law concerning their oblations, and making of sacrifice, in a blinde zeale to honor God as they pretended with sacrifices more precious, and acceptable, (because their children to them were more deare the oxen, or bullockes) as they, I say in so doing leaue to vs a fearefull example of gods iudgementes. So do you by these your horrible blasphemies, w^h in furie iesting, & scoffing ye vomit furth agaist God, his eternall trueth, & agaist, the true professors of the same, and thus farre I cōfesse was gods most iust will fulfilled in the, as also it is (& here after shalbe) fulfilled in you. That because they in y^e vanitie of their imaginatiōs, de

clined frō gods will reueled, God of his iustice wolde make the spectacles to all ages folowing, what were his iudgements (as I haue said) against idolaters. Euē so ye neither content y God shal vse his creatures, as best serueth for his glory, nether yet that any iustice be in his eternall God head to the which your reason can not atteine, are giuen ouer by gods will into reprobate myndes, thus horribly to blasphemē his Maiestie: to admonish the generation present, and to come, that with greater sobriety, more feare, and reuerēce they speake, and thinke of those mysteries, that be incōprehensible vnto mā.

I haue before declared that no man leauing the will of God reueled in his worde, doth ether obey him, ether yet please him, and so can he neuer be of one mynd w God that committeth thinges forbidden by his word. But why that God forbiddeth iniquitie to all (which also in all men he hateth) and yet that betwext his vessels of mercie, and the vessels of wrath he maketh such difference, that to the one he giueth medicine and purgation against the natural venom, so effectually that it worketh their saluation in the ende: and to the other he denieth that grace, he will not make you, nor any of your faction, further of counsell, then he hath exprest in these wordes: He hath mercie on whom he will haue mercie, and whom he will, him he maketh hard hearted.

To the 2 That sathan hath so enraged you that vpon that doctrine which the holy Ghost most evidently doth teach, ye dare gather this abhominable absurditie, that God and whicked idolaters are both of one mynde, that they both inwardly and outwardly do obey him, ye haue iust cause not onely to be ashamed, but also to quake, tremble, and feare, for that horrible blindnes wherinto you are fallen, and for those iust vēgeances, which your pride doth craue of gods iustice. Iust art thou O Lord in all thy workes. To your question, asking by what meanes should the Lord stirre vp the mynde of the king of the Medes to destroy Babylon, who had before a desire
fyre

fyre ready bent to do the same, but by suffering, and
 permitting him. To this question (I say) doth Isai the
 Prophet answer saying Thus saith the Lord vnto Cy- *Isa. 47*
 rus his anointed, whose right hand I haue holden,
 to subdue nations before him: therefor will I wea-
 ken the loynes of kings, and open the doores before
 him, & the gates shall not be shut. I will go before thee
 and make the crooked streight, I will breake the brasen
 doores, and burst y vrone barres. And I will giue y trea-
 sures of darknes, and the thinges hidde in secrete places
 &c. If there be in you ether modestie or aptnes to learn,
 this is sufficient to instruct you, how God rayfed vp his
 spirite, which before was redy bent to destroy Babylon,
 to witte, in giuing vnto him so prosperous succes, that
 no impedimēt was able to resist, or withstād him. which
 thing God did not by an ydle permission, or sufferance
 as ye imagine, but by his power which did effectually
 worke in all that his iourney, as the Prophet here, & in
 many other places doth witnes. Which thing doth Cy-
 rus him selfe also confesse, in these wordes. The Lord *Ezra. 1*
 God of heauen, hath giue me all the kingdomes of the
 earth, & he hath commanded me to build him an hou-
 se in Ierusalem, which is in Iudah. And the holy Gost af-
 firmeth, that y Lord did stirre vp y spirit of Cyrus king
 of Persia to cause this proclamation to be made. Dare
 you say that to giue all the kindōmes of y earth to one
 man, is nothing els but to suffre him to ryue, and pos-
 ses them at his appetites? Daniel affirmeth the cōtrary *Dan. 2*
 saying: The name of God be praised for euer and euer:
 for wisdom and strength are his. And he changeth
 the tymes and seasons: he taketh away kings: he setteth
 vp kings: he giueth wisdom to the wise, and vnder-
 standing to those that vnderstand &c. And Dauid also
 saith. he that raiseth the nedie oute of the dust and lif-
 teth vp y poore out of the dung, that he may sette him
 with the princes, euen with the princes of his people.
 And therefore, because the holy Gost giueth to gods

Isa. 45

prudence, and working power, that which you most wickedly attribute to his permission, or ydle sufferance, I feare not to say, that as God stirred vp Cyrus spirite effectually mouing it to giue libertie, and commandement to his people to returne to Ierusalem, and to restore the temple, so did he also stirre vp his spirit in enterprising his first iourney against Babylon, in taking fro him all feare indewing him with an heroicall, and bold spirite, (as God him selfe saith: I girded the thogh thou hast not knowen me) and giuing to him so fortunate succes, that all was subiecte to his empire. And therefor albeit, tenne thousand times ye will aske: *What needeth God to moue the wicked to do wickedly, which, being giuen ouer of God, imagineth nothing but wickednes, & his master the deuill slepeth neuer?* Yet will I answere, that as to destroye Babylon, in so farre as it was gods worke, it was no wicked dede, but his most iust iudgement. So albeit Cyrus had neuer bene so much enraged against Chaldea, ether by his owne pride, ether yet by sathan, that nether of both could haue brought any thing to passe, except that the Lord had decreed to perfourme his worke in Babylon, as he him selfe did threaten, saying: Behold, I come vnto the o thou destroying mountaine, saith the Lord, which destroyest all the earth, I will stretche oute myn hand vpon thee and rolle the downe from the rockes, and will make the a burnt mountaine. They shall not take of the a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord &c. If you see nothing in these and other such threatenings of God, but a permission onely, I can not cease to say that you are more then blinde. But now to that which foloweth in these wordes.

Isa. 51

The 7. an
gument.

THE ADVERSARIE.

The 43. section. *To that which ye alledge of the Prophet Isai: harden the heartes of this people &c. for the better understanding of that place, we must note that which is written in the chapter going afore: howe the Lord had chosen this people and planted them as a vineyarde and called all*

all Israel to be iudge betwixt him and his vineyard, what more could haue bene donne for it, then he had donne, and yet when he looked, for frute of equitie and righteousness, lo there was wrong, and myserie, where upon followed their induration, for they were hardened of the lord, that is, as afor usade, God gaue them ouer, to their own heartes lustes. Further where he saith to the Prophet, harden their heartes, we must alwaies consider that their heartes were alredye hardened, which their wickednes did plainly declare, yet hath he commanded the Prophet to do his office, not to make their heartes hard, for that belongeth onely to God, who giuing them ouer to their heartes lustes hath alredy hardened them, but the office of a Prophete was to shew them the hardnes of their hartes so when he saith he harden their heartes, it is as muche, as shew and declare vnto them the hardnes of their heartes. The like phrasē of spea-
Leuit. 13 che haue we in *Leuit. 13*. If the priest see that the scab is growne abroad in the skinne, the priest shall make him uncleane, how should the priest make him uncleane, who is alredye uncleane, and whose fleshe he durst not touche, but by declaring him to be uncleane. So how should the Prophet harden their heartes whose heartes were hardened already, and whose heartes he could not touche, but by declaring them to be hard hearted. So saith the Lord to Ieremie, drine this people away, that they may go oute of my sight, som to death, som to the sword, some to hunger some to captiuitie, this was not the office of the Prophet, which the Caldes executed, but the Prophet was here commanded, to shew that for their wickednes, they should be drinen away some to death, some to the sword, some to hunger and some to captiuitie. So Ieremie took the
Iere. 15 cuppe out of the lordes hand, and made all people drinke thereof vnto whom the Lord sent him, where there be no nations reconded, then euer Ieremie did see with his corporall eyes: this place therefore must be
 3 understand, as the others conforme to the office of the Prophet, which was to shewe them that for their wickednes they should drinke of the cuppe of the lordes wrath which appereith more plainly by that which followeth, where he saie, hif they will not receaue the cuppe of thy hand and drinke it, that is if they will not take warning by this &c. This interpretation is conforme to the phrasē of the scripture, neither is it contrary to any part of the word. but if any man hath a better understanding, lett him vse it to the glory of God. Of these thinges alredy spoken it is sufficiently proued, that God hath reprobate, and cast away no
 4 man before the foundation of the world, but as he hath created man like vnto his own image, so he will the leaue of none, but that all should be saued, neither is he the author or mouer to any euill, which with long patience suffereth wickednes, to drawe men to repentance, neither willet he
 6 any thing contrary, to that which is expressed in his word. for as God is constant and immutable, of this his holy will he hath uttered and declared vnto man to knowe, the rest reserued he vnto him self, forasmuch as

no man is able to cōprehēd the profunditie and depth thereof, therefor ought
 no man to go about to proue or improue any thing by that which is un-
 7 knowen to him, wherefor they which affirme, and teache that God hath
 ordained men afore the fundation of the world to be damned so that by no
 means they can be saued, for suche is his secrete will, not withstanding
 he declareth the cōtrary in his word, they must nedes haue an euill opinion
 8 of God, and therefore ought all men of due tie to abhorre their deuilshe do-
 ctine. And because I haue said that they haue an euill opinion of God, I
 haue added here a discription of those careles libertines God conforme to
 their doctrine in all pointes, and a discription of the true God, whereby it
 may appere euen vnto the simple howe abhominable their doctrine and o-
 pinion in this matter is.

A N S W E R.

To the
 1

What soeuer shalbe redde in the hōle scriptures, you
 shall neuer be able to proue that in these wordes of I-
 saie, (Go, and harden the heartes of this people) is no-
 thing els meant, but that the Prophete was onely com-
 manded to declare vnto them their blindnes, and hard-
 nes of heart. for wher soeuer mention is made of the
 difference betwext the elect, and the reprobate, this ver-
 tue is attributed to the word, that it doth illuminate the
 eyes, and mollifie the heartes of the one, by the power
 of the holy Gost: and by the contrarie that it doth exce-
 cate, and more harden the other by reason of their cor-
 rupt nature, to the which they are iustly left. The Euan-
 gelist saint Iohn making mention, that the Iewes did
 not beleue in Christ Iesus, albeit that they had sene his
 wonderous workes, adderh this cause: therefore (saith
 Iohn 2 he) they could not beleue, because Iſaiah had said: He
 hath blinded their eyes, & hardened their heartes, that
 they should not see with their eyes, nor vnderstand in
 their heartes, and be conuerted, that I may heale them.
 Here doth the Euangelist attribute to the Prophet, not
 onely that he declared their blindnes, but that God by
 him did in very dede iustly blind their eyes, and harden
 their heartes. But this shall more plainly appere in exa-
 mining the reasons, and scriptures which ye alledge for
 prooffe of your interpretation.

First say you, *their heartes were already hardened which their*

wickednes did plainly declare . yet hath he commanded the Prophet to do his office not to make their heartes hard , for that belongeth onely to God who giuing them ouer to their heartes lustes he alredy hardened them . And so ye conclude that the Prophet did onely declare vnto them the hardenes of their heartes . We do not deny but that their heartes were hardened before, and that iustly for their iniquities sake they were giuen ouer to their heartes lustes . But whether they were so hardened before the preaching of the Prophet, that after they could be no harder, I greatly doubt. Yea I nothing doubt to affirme , but that euen as the claye by the heate of the Sunne, becometh more hard, and more hard , or as the branch cutte of the natural stock doth more & more wither, vntill that no kinde of sappe, nor moisture doth remaine , euen so I say do the reprobate from time, to time become more obstinate, more blinde, more hard, and more cruell, and that by the word, w doth plainly rebuke their iniquitie, and euidently declare whose children they are. Exāples in scripture hereof are manifest: Some lenitie, and gētlenes appered in Pharaο, toward the people of Israel before that Moses, at gods commandement required their libertie . But that will, and word of God commanding him to let his people go and serue God in the wildernes, did so quickly worke in the heart of that reprobate, that the greater hardnes of his heart, was sodenlye felt by the Israelites, to their greate grief and grudging discomfort.

Exo. 5.6

In the people of Israel , in their elders , Priestes, and counsell, appered some face of iustice, when Stephan was accused, before that he pronounced these wordes: ye stiffenecked , and vncircumcised in heart, and eares , you haue euer resisted, the holy Gost, eue as your fathers haue resisted, so do you : whom of the Prophetes haue not your fathers persecuted ? and they haue slayn them , whiche shewed before of the cōming of y iust , whom ye haue now betraied, & murdered. Before this sentence (I say) there appered some face of iustice, but what ensued

Aa. 7

Aa.

the holy Ghost doth witnes, saying: whē they heard these thinges their heartes brast for anger and they gnashed at him with their tethe. And after also that he gaue a more plaine confession of Christe Iesus, of his exaltation, glory, power, and Maiestie, they cried out wth a great voyce, they stopped their eares, they as wolues enraged ruffhed vpon him, wth one consent, and so without all order of iustice, did stone him to death. If ye cōfesse not y^e the word of God, proceeding frō the mouth of Stephen, did not more harden them, who no doubt were hardened before, you deny a trueth that is more then euident. Diuers places more I might adduce for the same purpose, but (hauiing respect to breuitie) I stand content with those two, which I doubt nothing, are sufficient to proue, that men, that be alreedy hardened, yet by the coming of the plaine word, which rebuketh their iniquitie, they become more hard. As the owle being blind, euen when she appereth to see best in the night season, but yet in y^e day time, she is more blinded, because that the weaknes of her eyes, can not abide the bright beames of the sunne. And euē so it is wth the reprobate, they are alwaies blind, and hard heard, but whē the light of God doth most plainly shine before thē or when they are called frō iniquitie to vertue, then becometh the word of glad tidings to thē, a verie sauor of death, by the w^{ch}, they are both more blinded, and more hardened. And so in your first reason we dissent frō you in y^e, that you seme to affirme, that because y^e reprobate are once hardened, therefore they cā be no more hardened. Your second reason is, *that because it belōgeth to God onely to make hard their heartes, that therefor there resteth nothing to the Prophetes, but to shew vnto them the hardnes of their hartes.* I am glad that once

Answer ye will cōfesse y^e it is nothing repugning to gods good nature, for iust causes, to harden the heart, and to make blind y^e eyes of the reprobate. But y^e therfore nothing resteth to y^e Prophetes or Apostles, but onely to declare vnto mē their hardnes. I cā not admitte. For we do find y^e God doth so cōmunicate his power wth his true messin-

gers, and embassadours, that what soeuer they lowse in earth, he doth lowse in y^e heauē, & what soeuer they bynd in earth, he bindeth in heauē, whose sinnes they remitte, they are remitted, & whose sinnes they reteine, they are reteined. The Lord him selfe saith vnto Ieremie: *Iere.* Behold I haue put my wordes in thy mouth, and I haue ordeined thee aboue nations, and kindomes, that thou maiest roote out, destroy, & scatter, and that y^e maist also build vp, and plant. And vnto Paul it was said: And now I shall deliuer the from the natiōs, to y^e which I send thee that thou maist open the eyes of those that be blind, that they may conuert from darknes vnto light, and from the power of sathan vnto God. These wordes do witnes that the effectuall power of God doth work with the word, which he putteth in the mouthes of his true messingers, in so much that ether it doth edifie, lighten, or mollifie to saluation, or els it doth destroy, darken, and hardē. For the word of God is of y^e nature of Christe Iesus, & he is not onely come to illuminate, and to raise vp, but also to make blind, and to beate downe, as he him selfe doth witnes, saying, I am come to iudgement into this world. y^e those that see not shall see & that those that see shall be blind. And Simeon saith: Behold this *Luke.* is he y^e is put in resurrection, & in ruine of many in Is- *Mat. 23* rael. In so much, that vpon whō that stone of offense falleth, it shall burste him to powder. And therefore we can not admitte that the ministerie of his blessed word preached, or published by his faithfull messingers, be nothing els but a simple declaration what men be. No, we know that it is the power of God to saluatiō of all those y^e beleue, that the message of reconciliation is put in their mouthes, that the word w^h they preach, hath such efficacie, & strength that it deuideth asunder y^e ioyntes, & sinewes, y^e bones frō the marie, that y^e weapons of their warrefare are not carnall, but are power in God to the beating downe of all strōg holdes, by the which, the true messingers beat down all counsellēs, & all height which

is rayſed vp againſt the knowledge of God, by the w.
hich alſo they lead into bondage all cogitatiōs to obey
Chriſte. we know further that they haue vègeāce in rea-
dynes againſt all inobedience. That fire paſſeth forth
Apo. 10 of their mouthes which deuoureth their enemies, that
they haue power to ſhutte the heauen that rayne de-
ſcend not in the daies of their prophecie. That gods
power both in the one ſort, and in the other, is coteined
with his word euen preached, pronounced, and fore ſpo-
ken by his meſſingers, do all exāples in gods ſcriptures
3. King. 18. 18. witneſ. At the praiſe, and prophecie of Elias was the he-
cauen both ſhut, and opened: fire deſcended frō heauen,
& cōſumed thoſe vngodly ſouldiours w̄ their captaines.

4. King. 1. At the curſe of Eliſeus did beares deuoure 42 childrē
that mocked him. The wordes of Iſai, Ieremy, and Eze-
chiel, albeit (for the time that they ſpake) they were con-
temned, yet had they ſuch force, and effect, ȳ no ſtrēgth
was able to gaineſtād that, which they had pronounced.
At Peters word, Ananias, and Saphira did ſodainly dye.
Paule by his ſentēce made Elimas the ſorcerer blinde,
and ſo forth, the exāples be almoſt without nōbre, that
declare ȳ gods power is ioyned w̄ his worde, not onely
in ſauing (w̄ I thinck you will admitte) but alſo in pu-
niſhing & deſtroying. If you thinke it fearefull ȳ gods
holy word ſhall haue this power, and effect, to kill, to
blind, and to harden. Remembre firſt, the ſeuere iudge-
mētes of God againſt ſinne, and often call to minde that
the fault, nor chiefe cauſe is not in the word, but in the
ſubiect, and perſon, in whom it falleth. The word falling
in to ȳ heart of the elect, doth mollifie, & illuminate, as
before is ſaid, but falling in to the heart of the reproba-
te, it doth harden & more excecate the ſame, by reaſon
of the qualitie, and incurable corruption of the perſone

And thus in your ſecond reaſon, we do vitterly diſſent
from you, & feare not to affirme, ȳ gods true Prophetes,
& meſſingers, do not onely declare what mē be, but ȳ by
the word, which is cōmitted to their charge, effectually
they

To the
2.3.4

they worke ether lyght, or darknes, life, or death, yea saluation, or damnation. The text of Leuiticus serueth you nothing, and y^e text of Ieremie is expressely against you. For the hiegh Priest is not commadēd to go to a mā, in whom no leprosie appered, and to pronounce, what after shall become of him: but the man in whom there is apperant signes of leprosie, is comāded to be ledde to the Priestes, who are commadēd to pronounce according to the signes w^h they see. Cōsidre I beseech you, the difference betwene the office of the one, & the office of y^e other. the sentence of the one, and the sentence of the other, the one (y^e is the Priestes) go not, nether are they sent, to seke those y^e haue apperance, or suspicion of leprosie. But the Prophet is sent by God, to thē that then was called the people of God, in whō no man could haue suspected such blindnes, such hardnes of heart, & such rebellion as the Prophet is comāded to threatē. The Priestes did not nor might not pronouce sentēce against a mā, in whom manifest signes of leprosie appered not, yea triall must be taken, whether it be leprosie, or not: But the Prophet is comāded to go to that people, who held them selues cleane, and before all triall, to pronounce that sharp sentence, you shall heare w^h your eares, and shall not vnderstand, you shall plainly see, and yet shall not perceauē, the heart of this people is hardened. Was there any such comādemēt or charge giuen to y^e priestes? Might any of them haue stid, to any man y^e appered to be cleane, & whose, thou shalt be leprous, I pronounce the sentence which thou shalt not escape? I trust not. Then for the diuersitie as well of their offices, as of the sentēces which they pronounced the phrases must be diuers.

Where ye affirme that y^e Prophet could not touch their heartes, but by declaring thē to be hard hearted, ye seme not to vnderstand what is the vertue and power of gods word pronounced eue by the mouth of man, w^h (as before we haue declared) pearceth to y^e depest secret that lieth within the heart. Yea and worketh that thing, w^h the Pro

Aa.iii.

phete pronounceth, and speaketh, how vnapperāt that euer it be to mans reason, or how stowly and stubburnly that euer the wicked resist. Did not the wordes of Elias spoken vnto Achab afre ŷ murderig of Naboth, touch his heart? yes, the very hypocrite him selfe had some sense and feling of gods iust wrath. And both he and his posteritie, for all his princely pompe, did after fele the veritie of them. To witte dogges did licke his blood, the flesh of Iesabell was eaten by dogges, his children, and hole posteritie were rooted out of Israell. And thus did the wordes of the Prophete touch his heart (in the time when they were spokē) with a certeine feare, stupiditie, and trembling. which wordes were after of such power, strength, and veritie, that no male children were left aliue to Achab in Israel. And the same is true of Ieremies wordes & sentence spoken against diuers natiōs, whose faces albeit he neuer saw, yet did he so potently touch their heartes, that how soeuer they despised his threateninges, yet was no word vainely spoken, but in effect was euery thing complete, as he pronounced. And wonder it is that ye are ignorant in this vertue of gods word, seing that ye confesse that Ieremie toke the cuppe from the Lordes hand, which he was commanded to giue to all nations, ŷ they might drinke the cuppe of the Lordes wrath, saing vnto them: Drinke, & be drucken, and spew, and fall, and rise no more, becaus of the swerd w̄ I will send among you. Was this I praye you a simple declaration? or was it not rather a sentence & decree so effectually, that albeit nether Babylon, nether any other proud and whicked nation wold for that time beleue it, yet came it most effectually to passe? And I say ŷ these wordes of Ieremie do manifestly repugne to your interpretation, & do sufficietly proue ŷ those wordes spoken to Isai, are otherwise to be vnderstād, then ŷ he was commanded onely to declare what the people were. For as the wordes of Ieremie had this effect, ŷ according as he spake, so came ŷ destruction vpon those proud natiōs, so lykewise had the wordes of God spoken to Isai, the

same effect, which he pronounced. To the one he said, thou shalt giue vnto them the cuppe of my wrath, that they may drinke it. The Prophet without feare did obey his commandement, and God did faithfully performe, what so euer his messinger had pronounced. Euen so did God command Isai to blind, and harden, that stub born, and rebellious generation of the Iewes, by the preaching of his Law, and by rebuking of their manifest impietie. And so he did, God working all to his glory, according to his eternall purpose. And this because your interpretation is not sufficiētly confirmed by any phrase of the scripture, which ye haue alledged and also because it repugneth to the scriptures which before I haue adduced, we can not admitte it. Against your complexion or Epilogue, which is nothing but a superfluous repetition of those thinges, which sufficiently ye haue not proued (although you so bragge) we say, that as God by his eternal word, and power infinite, hath created all thinges, so hath he by his wisdom incomprehensible so disposed all thinges, y^e as nothing was created for the self, so was nothing the appointer of the self to serue God, as his glory required. But he in his eternal counsell appointed the end to euery creature, to the which they shal once attaine, by such meanes, as he most iustly hath appointed. And therfor seing his glorie doth no lesse require his iust iudgements, then his superaboundant mercie to be knowen, he hath in his eternal counsell elected some, and reiected others, euē before y^e foundatiōs of y^e world. And albeit he created man after his own image, yet did God neuer determine y^e mankind should stād in Adam, but his iust counsell and purpose was that all men should fall in Adam, that the elect might know the price of their saluation Christe Iesus, in whō they were elected, before y^e in Adam actualy they did fall, or were created. And so God willing to make his glorie to shine in al, hath prepared some vessels of mercie, and some of wrath. to y^e one he hath frely giue life euerlastig in Christ

Iesus his sonne. The other he hath for iust causes so reiected, that albeit with long pacience, he suffereth their manifest rebellion, yet in the finall iudgement he shall commād them to go to the fire that neuer shalbe quenched. And this will and counsell of God is neither secret, nor hidde from his Church, but is in his word most manifestly reueled: ad therfor of it we feare not to affirme, that euen in the first promise, and euer since hath God made a plaine distinction betwext the elect, and the reprobate, so that the purpose and counsell, which before was hidde in God, was in time manifested vnto man. Which will and counsell of God (becaus it is constant and immutable, like as God him selfe is) must of necessitie take effect, and therfor I boldly affirme, that neither can any whom God in his eternal purpose hath reprobated, become the elect, and so be saued, neither yet can any of Christes elect nombre to life euerlasting, be reprobated, and so come to finall perdition. We further saye, that albeit gods will in the selfe, be one, to witte, the manifestation of his own glorie, yet as touching his creatures it hath diuers respectes, for God will the saluation of some, and he also will the iust condemnation of others. And the contrarie of this doth God neuer declare in his word, but rather doth most plainely reuele it. And therefore this his godlie will is not called secrete, as that it is not expressed in his word: but because that in his word there is no cause assigned (gods good will onely excepted) why he hath chosē some, and reiected others. And this knowledge is so necessarie to a Christian, that without the same, cā the heart of man neuer be sufficiently subiected vnto God, nether can he rendre vnto him due praise and honor, except that he acknowledge, and confesse, y God him selfe hath made differēce, betwext him, & others. To your odious termes, & dispitfull railing, I briefly say at this time: **T H E L O R D** shall iudge. To my knowledge there resteth no notable scripture, which ye haue alledged (or rather abused) for confirmatiō
of

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the 3.

of your error which is not sufficiently answered, two places excepted. The one is of Ezechiel, affirming that God will not the death of a sinner, the other containeth the wordes of Paul saying: God will all men to be saved, which places because you recite them here in the description of him, whom you call the true God I thought it expedient to delay til this opportunitie, to y^e end that hauing to fight (as it were face, to face) with the deuill himself, I might haue some comfort of my God in entreating some place of his holie scriptures. Thus you proceed with a mouth most execrable, and blasphemous.

THE ADVERSARIE,

The properties of the God of the careles by necessity. Their gods wrath exceedeth all his workes for he hath reprobate the most part of the world, afore the foundation of the world, he is slowe vnto mercy and ready to wrathe, for he will not be intreated to saue any of them whom he hath reprobate afore, but of necessity do, what they can, they must be damned, neither is he omnipotent, which may do, and leaue undone, what pleaseth him, for he is bound by his own absolut ordinance and infallible foresight to do onely all things as they be donne, and because so pleased him to shewe his power & strength he stirred up Pharao & many more to do wickedly, he giueth wicked commandment, and euill thoughts to Semei, and many other. And thereafter plagued them for their labor, onely because they were wicked instruments to work his will for he made them naughty vessels to commit all abomination, neither could they choose but work wickedly being his vessels of wrath: he hathe two willes, one contrary to another, for he saith one thing and thinketh another. he is worse then the deuill, for not onely tempteth he to do euill, but compelleth by immutable fore ordinance and secret wil without which, no thing can be done. he is the prince of darknes, for frome him come euill thoughts, which are darknes.

The
44. section

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ANSWER.

Because that now I haue to do not onely with a blasphemous, but euē (as it were) with a deuill incarnate, my first and chief defence, is to say, the Lord putte filice to the ô Sathan. The Lord confound thy dispitiful counselles by the which thou studiest to peruert the righteous way of the eternall God.

But now of thee, ô blasphemous mouth, I aske, if To y^e thou be able to forge to the, and to thy pestilent factiō,

an other God, then that God who most iustly did drowne, and destroy by water, all liuing creatures in earth, except so many, as were preserued in the arke with Noah who also did destroye by fire from heauen Sodom, and Gomorra, with the cities adiacent, and the hole inhabitantes of the same (Lot and his two daughters onely reserued) who further by the space of four thousand yeres, did suffice all nations to walk in their owne wayes, reueling onely his good will, and the light of his word, to the seede of Abraham (to those that descended of Iacob I meane) Canst thou I say forge to thy self another God, then this eternall maiestie of our God whom we do reuerence, in whom we trust, and most stedfastly beleue, whose Sonne Christ Iesus we preach to be the onely sauour of his Church, and whose eternall veritie we mainteine, not onely against Iewe, Turke, and Papist, but also against you enraged anabaptistes, who can admitte in God no iustice, which is not subiect to the reach of your reason? Darest thou, and thy conspiracie stand vp, and accuse God of crueltie, because that in these his workes, thou canst not deny, but that mo were punished, then were preserued, mo were left in darknes, then were called to the true light? Shall not his mercie excede all his workes, except that he saue the Deuill, and those that iustely be reprobated as he is? Stoupe Sathan

To y

2.

*What is
libertie.*

To y 3

vnder the empire of our Soueraigne God, whose will is so free, that nothing is able to contraine, or binde it. For that is onely libertie, that is not subiect to mutabilitie, to the inconstancie or appetites of others, as most blasphemously you wold imagin God to be in his election and most iust reprobation: by the which in despite of Sathan, of thee his slaue, and sonne, and of all thy sect, he will declare his glorie, as well in punishing with tormentes for euer such blasphemers, as you be, as in shewing the riches of his glorie to the members of his deare Sonne, who onely depend vpon Christe Iesus, and vpon his iustice.

To

To purge my God from that iniustice, or from those absurdities, which thou woldest impute vpon his eternall maiestie, I will not labor, lest that either I should seme to doubte of our owne cause, ether yet to be sollicite, for the defense of our eternall God. And therfor seing that ye declare your selues not men ignorant, willing to learne, but deuilles enraged against God, against his eternall, and infinite iustice, as I began, so do I finish. The Lord confound thee Sathan. The Lord confound you enraged dogges, which so impudently dare bareke, against the most iust iudgementes of God. And thus leauing you to the handes of him, who sodanelly shall reuenge his iustice from your blasphemies. For the cause of the Simple I say, First, that most maliciously ye accuse vs, as that we should affirme God to be slow to mercy, and readie to wrath, which blasphemy we protest before God, before his holy Angelles in heauen, and before his Church here in earth, did neuer enter into our heart. For the contrarie thereof we daily see, and perceauie, not onely in our selues, to whom most mercifully he remitteth the multitude of our sinnes, but also in the most cruell ennemies of his Church.

We do not define, what nombre God hath elected to life, nether yet what nombre presently God hath reprobated. Onely we stand content, with that, which the holy Gost hath reueled openly, to witte that their be both elect, and reprobate.

That the elect can not finally perish, nether yet that the reprobate can euer be saued, we constantly affirme. But we adde the causes, to wit that because the one sort is giuen to Christ Iesus by y free gift of God his father, before all times: therfor in time they come vnto hi, by power of whose spirit, they are regenerate, their darkenes is expelled, and from vertue, they procede to vertue, till finally they attein to the glory promised. As y other sorte is left in their own corruption, so can they do nothing but obey their father y deuil, in whose bōdage they

iustely are left . And so where ye burden vs, that we say, let the reprobate do what they can, yet they must be damned, ye do most shamefully belie vs . For we saye, and teach, that who so euer declineth from euill, and constantly to the end doth good, shall most certainly be saved. But our doctrine is this, that because the reprobate haue not the spirite of regeneration, therfor they can not do those workes that be acceptable before God.

How God is almightie, and omnipotēt, we haue before confessed, to witt, that as he in his eternall wisdom foreseeth, and appointeth all thinges, so doth his power put all thinges in execution, how, and when it best pleaseth him . Neither can his wisdom, will, nor counsels be subiect to any mutabilitie, vnstabilenes, or chāge. For if it so were then his godly wil and counsels, did not depend vpon him self, but vpon his creatures, which is more then absurd.

Nether to Pharaο, neither to Semei, neither yet to any other reprobate, did, or doth God giue, either wicked commandement or euill thought . But those wicked thoghtes, and euill motions, which be in them of their euill nature, and are stirred vp by the instigation of the deuill, as he doeth, not purge them, so doth his wisdom vse them well to his owne glorie, to the exercise of his children, and to the comfort of his Church. In so much that the verie tyranny of Pharaο, the cursing of Semei, and the incest of Absalom in so farre as they were gods workes, they were iust, and holy, because they were iust punishmentes of their sinnes, an exercise for his children, and some part also of his fatherly correction for their offenses. To the rest of your vanitie, I will not answere, not because I feare your sophisticall subtilitie, but because I will not (except that yet I be further prouoked) nether by tongue, nether yet by penne once name or expresse your horrible blasphemies. Which manifestly do witnes and declare, that you (as dogges enraged) without all reuerence, do barke against

gainst God, because his workes do surmount your capacitie. The Lord speedely call you to repētance, or els so bridle your venomous tongues, that they be notable further to infect. Now to the rest.

THE ADVERSARIE.

The properties of the true God, God his mercie excedeeth all his workes he hath made man like to his owne image in Christe Iesus, in whom is no damnation, he is slowe unto wrath and readie to foregiue, he will be intreated of all so that he biddeth all men euerie where to repent, and offereth faith to all men he is omnipotent and may do, and leaue undone, what so euer shalbe his good pleasure, neither is it his pleasure & wil, that either Pharaos, Semei, or any other do sinne and come to destruction, for he wilkeeth the death of no creature, but willoeth all men to be saued and so come to the knowledge of the truth, he hath but one will which is euer only good, reueled in his word to them that feare him and kepe his commandementes, neither hath he any secret will contray to this, but will perforce what so euer goeth out of his mouth, he tempteth no man to sinne he is the father of lights, and cometh to destroye the workes of the carles liberynes God, for he abhorreth all wickednes, and all wicked doers.

The
45. section.

1

2

3

4

6

ANSWERE.

In this description of your God (whom you do terme the true God) I do wōder of three things. First that in this your description ye dissent from your greates angel Castalio. Secondely how it is that ye haue forgotten your selues: And last why ye omitte these properties, which the scriptures do no lesse attribute to God, then any that you alledge. Your matter, and chief champion Castalio (now left for your comfort) in the description of his God thus writeth. But that God whom both nature, and reason, and the scriptures do teach, is ready to mercie, and slowe to wrath, who hath created man, of whom all men are borne, to his owne image, lyke to himselfe, that he shoulde place him in Paradise, and giue to him the blessed life. This God will that all men be saued, and that none perish, and therefore he hath sent his Sonne into the earth, that iustice might superabound, wher so euer sinne hath abounded, the light of whose iustice, dorth illuminate euery mā, that cometh in to this worlde. Wonder it is I say that ye who so cōstantly haue

folowed your master in all this your worke, haue dissented frō him, or at least omitted his wordes, in these two pointes. w^{ch} in this case be p^{ri}ncipall. For, first by his description he will that nature, and reason, shal no les teach you and your faction, God, then shall the scriptures. So y^e he, whose workes you be not able to cōprehend by nature, and reason, shall not be to you the true God. And secondarily, that except he wil all to be saued: and y^e the light of his sonnes iustice do so illuminate all men cōming into this world, that where so euer sinne hath abounded, there must iustice superabound, y^e to you lykewise he be no God. These be two chief pointes in this cōtrouersie.

For we cōstantly affirme, that y^e brightnes of our God doth so blind nature, and reason (as now they be corrupted) that the naturall mā cā neuer attaine to those thinges, w^{ch} apperteine to God, to the knowledge of his will, nether yet to his true honor. For we know that y^e world hath not knowen God, by wisdom, but thinking them selues most wise, haue becomen most vaine, in so much that they haue worshipped the creatures, more then the Creator. And thus beleue we that nature, and reason, are not onely vnable to leade vs to the true knowledge of God, by the which we may attaine to life euerlastig, but also we affirme, that they haue bene maistresses of all errors, and idolatrie. And therfor say we that nature, and reason, do leade men from y^e true God, but are neuer able to teach vs, nether to expresse to vs the eternall, the trew, and euerliuing God the father of our Lord Iesus Christe. Further we doubt not to embrace, to beleue, to reuerēce and to honor y^e maiestie of our God, who hath made diuision, betwext one sort of men, and an other, as plainly before we haue proued. These being two chief pointes, in this controuersie, greate wonder it is, y^e of the ye make no expresse mention (as Castalio doth) in this your descriptiō. Is it because you are ashamed that such darkenes, and such grosse ignorance should be in your greate angell of light? Iust cause no doubt haue both you, and he to be ashamed of your foolish imaginatiōs.

But yet I feare an other thing more, which is this. That sodenly you will not committe the greate, and secrete mysteries of your profesſion to your rude ſcholars. For it might perchance offend them, if at the first ye ſhould affirme (as in your writings I can ſhew) that ſaint Paul taught a more perfect way to his ſcholars in ſecrete, the that w^h he committed to writing, that Chriſt is not the eternall Sonne of the eternal God, that the Godhead of the holy Goſt is but mannes imaginations, that Chriſtes kingdome ſhall ſo flouriſh, that wicked men ſhal vterly be ſuppreſſed euen in this life, that Chriſtes iuſtice auaileth nothing, except man haue a perſonall, & perfect iuſtice within him ſelf, that man may fulfill and obey gods holy Law, and that Chriſte hath no prerogatiue about his brethern, except this, that he is called the firſt begotten: I omitte thinges much more abſurd, becauſe I will not offend the eares of the godly. Theſe thinges I ſay you do not ſodenly open to your ſcholars, but in the beginning with pleaſant perſuaſiōs of good life, of mortification, of y^e power of the ſpirite (w^h rightly placed is a doctrine moſt neceſſarie) ye inflābe their heartes with a vaine cōfidence, of their owne power, ſtrēgth, and iuſtice. And therafter ye diſſuade them frō all exerciſes, w^h may put them in minde of ſinne, and imperfeciō, which remaineth in mā. For nether will ye y^e they frequēt the publicke preaching of y^e word, neither yet y^e adminiſtration of Chriſtes ſacramentes. For ſuch thinges to yō perfect mē are nothing neceſſarie. But to be ſhort, in the end ye brīg the to y^e plaine contēpt of gods free graces offered, & giue to his elect in Chriſt Ieſus. For in y^e end theſe be yō blaſphemous voices openly affirmed, in your priuie aſſēblies: what is our ioye? but y^e we ſele no ſinne abiding in vs: what is our cōfort, but that we be able to fulfil the law? and what is our reioicing? but that we haue a iuſtice perfect in our ſelues. And thus ſeking to eſtabliſh your own iuſtice, nether cā you, nor your ſcholars be ſubiect to y^e iuſtice of God. But (omittig this) I returne to your deceitfull craft, ye dare not in expreſ wordes affirme the

*The ſe-
crete do-
ctrine of
Ana-
baptiſtes*

vaine description of your masters God, but yet couertly ye say as much (as after shall appere): in which thing, as ye declare your selues ingrate and vnthackfull, that will not support your reuerend master in this his battell, w your open patrocinie and plaine defense, so do ye shew yō selues most vnworthye of credit amongest gods children. For who can credit those teachers, that in y begin-ning and for their foundation, & principalles ioyne together darkenes, and light, lies, and verities, yea that begin with a manifest vntueth (as doth your Master Castilio) affirming, that nature, and reason, do teach y true God vnto vs, w is a manifest lie, as before we haue proued. If ye say, he addeth also that the scriptures do teach God vnto vs: I answer that the more is his impudencie, and more dangerous is his venom. For what impudencie is it, to preferre corrupt nature, and blind reason to gods scriptures, in such manifestation of God, as our saluation requireth? Did Moses, Isai, or Christe Iesus wil the ignorant to search nature, or to consult with reason who should be the Messias promised? or did they not alwayes send such as lacked light to the word which was reueled, to the law, and to the Prophetes, ad to the scriptures, which did beare record of Christ Iesus, who is the onely way, by the which men come to the true knowledge of the Father? True it is that the Gentiles by contemplation of the creatures, attained to that knowledge, that there was a God: but how litle this knowledge serued for their saluation the Apostle doth witnes. And therefore I say that your Master is more then impudēt, y dare preferre nature, and reason, to gods scriptures. And further his venom (in so saing) is more dāgerous, then if plainely he had affirmed, that nature, & reason alone had bene sufficient to haue instructed man in al thinges appertaining to saluation. For so declaring him self the simple should haue auoyded that error, as a pestilēce most pernicious. But now in ioining together those thinges which God hath so manifestly deuided, as
he

he hath deuied light from darcknes, he doth nothing els, but as a traiterous murderer mixe, and mingle poison, with swete lyquore. For in ioining nature, and reason, with gods scriptures, in the manifestatiō of God to mans saluation, he doth plainly witnes, that the naturall man may boldly pronounce that those workes be none of gods, wherof reason can not see a iust cause, why so they should be wrought. For the fall of Adam say you, and, the induration of Pharaο, the deceauing of Achab, and such others, were none of gods workes. But they came by his permission and why so? Because the naturall man can not see how such workes can agree, with gods goodnes, and iustice. And thus ye deny him to be the true God, who doth not laye before the blindnes of yō reason all his workes, that they by her iudgement, may be iustified, or condemned. O blasphemous mouthes, dare ye denie him to be the true God, of whom Moses, Iob, Dauid and Paule affirme: that his secretes do apperteine to him self: that he will not make accompte to man of all his workes. That his counsels are incomprehensible, his iudgementes a greate depth, and his wayes vnsearchable. Thus much for that which ye omitte of yō masters wordes in his description, which I now admonish, lest after ye should trouble the simple, with these your vanities, which from time, to time, ye foster, and spred abroad. Now to the second, which I will but onely touch, to put you in minde, that in doctrine, ye are not constant: for before ye haue affirmed, that we did all stand *In the 8.* in Adam, before that we did fall. For none (say you) sal- *stio. 1.* leth, but he that standeth: If we did all stand, then were *argu-* we all predestinate to life. And after: As we were all crea- *ment.* ted in one man, that is in Adam, so were we all created *In the 9* in one estate, that is after the image of God. Of which *stio 1.* places it is plaine, that ye vnderstand, that in Adam we *argu-* were created to gods image, in Adam we were elected, *ment.* and in Adam we were placed in paradise, which you call the blessed life. But here you change your tune, and say:

Bb.

He hath made man like to his owne image in Christe Iesu, in whom is no damnation. What should be the cause of this your sodein recantation, and alteration of your sentēce, I can not well coniecture, except it be this: That because experience doth conuict you, that by Adam we are all wounded to death, that therfor you wolde al should receaue life by Christe Iesus. And that doth your master affirme in bold, and euident wordes, saing: This God will all men to be saued, and that none shall perish: and therfor hath he sent his Sōne, into the earth whose iustice should superabound, where so euer sinne hath abounded. This doth your master boldly affirme (because he wrote to his practised souldiours) y^e which ye do in darcke wordes persuaue. But how vaine be both your persuasions, shall shortly appere, by examining the scriptures by you both alledged. He groundeth his error vpon the wordes of Paule plainly falsified, and of Iohn the Euangelist, whom he applieth not rightly. If you thinke me bolde that thus do accuse your master, & great angell, of falsifying gods scriptures, heare my profe, and then iudge. He saith whersoever sinne hath abounded there hath grace superabounded. Which wordes the Apostle doth not speake, but saith: where sinne hath abounded: there hath grace more abounded, which proposition is most true, as it is most comfortable. For in Adam, Dauid, Peter, and in all other gods elect children did, and doth sinne abound, as the Apostle proueth all to haue sinned, and to haue nede of gods glorie. But in them did grace more abound, by the which they were deliuered from the multitude of sinnes. But as your proposition is not exprest by the Apostle, so it is most fals, which is most easie to be proued. For in Cain, Pharao, Iudas, Pilate, Annas, Caiphaz, Herode, and many other did sinne abound, but in them did grace neuer so abound, that they were absolued from that damnation, which is pronounced against all vnfaithfull, in these wordes: Who so euer shall not beleue, shall be condemned.

ned. And therfor I say, that your masters vniuersall proposition is most fals, and he not onely a falsifier of the plaine scriptures, but also a maintainer of all impietic, of all idolatrie, and wicked religion. For if it shalbe admitted that where so euer sinne hath abounded there shall grace more abound: then shall there be no difference betwene the condition of those that beleue in Christe, and those that be despisers of his Euangile offered. Let the indifferēt reader iudge, whether that you, or we do now more smel of a careles, and a libertines life. But this after,

The wordes of the Euangelist are plainely wrested. For he affirmeth not, that euery man is illuminated to saluation, nether yet that Christe is offered (as ye wold shift) to euery man. But speaking of the excellēcie of Christ Iesus, in whom was life, and by whom all thinges were created, he saith: this was the true light, which doth illuminate all men, that come into this world. In which wordes he speaketh nothing of mannes redemption nether yet of any light, which man receaueth necessarie for the same: But onely of that light which was giuē to man in his creatiō, a part whereof (how small so euer it be) doth yet remaine in man, and that not by his own power, but by the free gift of God, in whom we liue, are moued, and haue our being. And that the Euangelist speaketh nothing of the light of our redemption, is euident by his owne wordes. For, before, and after he doth witnes, that the light did shine in darckenes, but darckenes did not apprehēd it, that is receaue, & acknowledge it: That he came amongst his owne, but his owne did not receaue him, that such as did receaue him were nether borne of blood, of the will of the flesh, nether yet of the will of man, but of God. By which wordes it is manifest, that the Euangelist most euidently declareth, that the light of saluation is not cōmon vnto all, but y it is propre to those onely, y are borne of God. He doth further teach, that all reason, and naturall vnderstanding

Bb. ii.

which man hath by his first birth, is so choked, so blinded, and extinguished, that man must needs be borne againe, before he can see the kingdome of God, that Christ Iesus must needs illuminate those, that be borne blinde, or els (without remedy) they shall perish in their blindnes. And thus I say the one text your master doth falsely, and the other most violently wrest. But now to y^e wordes. *God is slowe, (say you) to wrath, and ready to forgiue. He*

Answer
To y^e:

will be intreated of all, so that he biddeth all mē euery where to repent, and offereth faith vnto all men. I will not question with you at this time, why in this description of your true God, ye make no mention of the Sonne, which is the eternall word, and wisdom, of the eternall father, nether of the holye Gost, who proceeding from the father, is equall with the eternall Sonne. But this is the one thing of which I did wonder in reading this your description. y^e omitte these properties, which God attributeth to him self. You do continually repete that God is slow to wrath, ready to forgiue, that he willethe all mē to be saued, that he wilbe intreated of all men, that he willethe the death of no creature. Which properties in God we confesse, and wth sentences we acknowledge to be most true, if they be rightly vnderstand. But why do ye not likewise teach your scholers, that God is zelous, that he is a consuming fire, that he punisheth the iniquitie of the fathers, vpon the sonnes, vnto the third, and fourth generation: and that his iustice can not suffer sinne to escape punishment, no not euen in his most dereft children. Ye haue accused vs, that we deceaue the people, teaching them a careles, and liberrine life. And therefore here againe, I require the indifferent reader, to consider which of our doctrines giueth most libertie: whether you that affirme, that your true God wilbe intreated of all, or we that constantly mainteine, that God heareth no sinners, or that such as delite in iniquitie, are so odious in his presence, that although they crie, and howle in their calamities, yet will he not heare the. But

now

now let vs examine your scriptures apart. God is slowe to wrath (say you) true it is, but yet he recompēseth the slownes of punishment, with the seueritie of his iudgements, which hath bene, and shalbe executed against such as heape to them selues gods wrath, by abusing his long sufferinges. He is readye to forgiue: we acknowledge this to be the voice of our God. But we feare not to affirme, that the remission of sinnes, is the free gift of God, giuen to his Church by Christe Iesus, like as are faith, and life euerlasting which are not commō to al men in generall, but particularly do apperteine to gods children. He will be intreated of all (say you) so that he biddeth all men euery where repent, and offereth faith to all men.

Your first proposition is vtterly fals, neither yet is there any such sentence contained in the hole scriptures. True it is that God is mercifull gentle liberall, Protector, Refuge, and Life to all. But to w^h all? To such as hate iniquitie, loue vertue, lament for their sinnes past, call vpon his Name in veritie, and do vnfaignedly seke for his helpe, in the day of their trouble. Of all these no doubt, he will be intreated, how wicked, and vnthankfull to euer they haue ben before. But by the contrarie he will destroy all that speake lies. He hateth all that worke iniquitie: neither will he shew him self mercifull to such as maliciously do offend. But all the sinners of y^e earth shall drinke the dregges of that cuppe which the eternall holdeth in his hande. For he will destroy all those that traiterously decline frō him. They shal crie, but he will not heare. He shall answere vnto thē, let your louers, whom ye haue preferred to me, deliuer you. Such as withdraw their eares frō y^e crie of the poore, shal crie, but shal not be heard, yea albeit the blood thirstie wil multiplie prayers and stretch forth their hādes, yet will not God heare thē. For his cōutenance is bēt against all y^e cōmitte wickednes. And thus I say you shall neuer be able to proue y^e God wil be intreated of al, except you

can confute the holy Gost, and make him, to recāt these, and innumerable other places. As mercy is promised to his children (for they onely call in veritie, they onely hate sinne, and folow vertue) so is seuerie iudgement pronounced against the wicked of y world. None of these sentences: God biddeth all men euery where to repēt, and offereth faith to all men, are founde in that sense, and meaning that ye do vnderstād thē, in the hole scriptures. True it is that Isai the Prophet, and Christe Iesus him self with his Apostles do call vpon all to come to repētance: But that generalitie, is restrained by their own wordes, to those that thirst, that hunger, that mourne, that are laden with sinne, as before we haue taught. That place of the Actes ye ether vnderstand not, or els willingly ye abuse it. For Paule saith not that God offereth faith to al, but saith: that he hath perfourmed to al, y promes w he made to man, w was to send a Sautiour for mā's redemption, by whome also he wil iudge the world. Consider the text, and you shall vnderstand the meaning of the Apostle to be such. you procede.

He is omnipotent, and may do, and leaue vndone, what so euer shall be his good pleasure.

Answer The omnipotēcie of God, & freedō of his wil we most constantly mainteine, but we cā not admitte y our God be variable, vnconstant, subiect to ignorance: nether yet y his godly wil depēd vpon y wil, and disposition of mā. For that were not to leaue gods will at freedome but to bring it vnder y bondage of his creatures. Further, these wordes, God may do, and leaue vndone, what so euer shalbe his pleasure, do smell somewhat of one of your articles offered vnto vs in this churche, wherein some of your sect do affirme, y God may be fully purposed this day to do one thing, and y to morow he may repent, and be purposed to do the contrarie. Which cogitations of of God are most blasphemous, & wicked. For if his counsels be mutable, and inconstant, then ceaseth he to be y God, who nether is, nor can be changed. If you had said because y God is omnipotēt, therfor he may do, and lea-

ue vndone, what so euer his good pleasure is, you had said well, vnderstanding, y^e the purpose of God is infinite, y^e therfor of his good will, he so mollifieth y^e heartes of some men, y^e of most cruell, and enraged ennemies, against his trueth, and poore seruantes, he maketh them and y^e sodeinly preachers of his Gospell, and protectors to his Church. But when ye say, he may do what so euer is his good pleasure, ye offer occasion to the captious to suspecte y^e you wold affirme, y^e gods good wil, & pleasure may change, and y^e is to deny his Godhead. But I will burden you no further, then ye shall plainly confesse, I onely put you in minde, that y^e holy Gost vseth no such phrase. You procede saing. *Nether is it his pleasure, ad wilk, that ether Pharao, Semei, or any other shuld sinne, and come to destruction.*

To the 3
Answer

Before we haue conf. lised y^e iniquitie, and sinne is so odious before God, y^e it can his goodnes neuer delyte, nether yet can he haue pleasure in the destruction of any creature, hauing respect to y^e punishment onely. But seing y^e gods glorie must nedes shyne in all his creatures, yea euen in y^e perpetuall damnation of sathan, & torment of the reprobate, why shal not he wil, and take pleasure, y^e so it come to passe. Albeit your phrenetique braines can not comprehend y^e brightnes therof, yet wil he one day declare y^e al his workes are wrought in iustice, wisdom, and equitie. I thin ke you will not deny, but that Pharao, Semei, Iudas and others, came to destruction, like as in the end shall all reprobate do. Then do I aske, if God at no time, for no purpose, respect, nor end did so wil, how then came their destruction to passe? By sinne, say you, that we denie not. but yet the questiō is not answered. For continually we demand, if in God there was not power, ether to haue impeded their sinne, or yet after their sinne to haue called them to repentance, if it had so pleased his eternal wisdom, and goodnes Consider your folly, and giue glorie to God, who doth what so euer he will in heauen and in earth. But now to that which foloweth.

For he will the death of no creature but will all men to be saued, and to come to the knowledge of the trueth.

Answer

How violently you wrest the wordes of the Prophet, and of the Apostle shall shortly appere, after I haue reasoned a litle with you, how these your propositions do agree with that which goeth before. Ye haue affirmed that God is ready to mercie, and slow to wrath, in which wordes you shew: and cofesse, that in the God head there is readines to shew mercy, and also that there is a iustice, w^{ch} must execute wrath vpon the disobedient. And so in the nature of y^e Godhead ye cofesse mercy ad iustice. But here you say that God will the death of no creature, but that he will all men to be saued. which last wordes being vnderstand as ye do vrge them, must destroy the former nature of God, & take awaye his iustice. For if he absolutely will the death of no creature, then will he no punishment to folowe sinne. And if he will no punishment, then willet he his iustice to cease, and so consequently must one of the properties of his godlie nature cease. Studie for an answer, to make your former wordes, and latter wordes better agree, or els ye wilbe compelled to cofesse, that God for som respect willet both death and damnation to come vpon some creatures. Further if God willet all men to be saued, and to come to the knowledge of the trueth, and yet many do perish in ignorace, and shalbe condemned as Christ Iesus doth pronounce: then must it ether folow that gods will is mutable, and so he vnconstant, and not at all times like to him self, or els that he is not omnipotent. For if God at the first creation of man, wold all men to be saued (as ye alledge) then wold I know, when this will was changed. After that man had offended, say you. Then yet haue I obtained, that in gods will there was mutabilitie. For after sinne he wold, and by his sentence pronounced, that Adam, and his posteritie should suffer the corporall death, yea and that the sede of the serpent should haue the head broken downe, by the which is ment the

spirituall death, which nether of both (as you affirme) did God will before. If you reply gods will towards the saluation of all mankind, did remaine the same after sinne, which was before: for a generall promes of deliuerance was made, by the womans seede that was promised.

I haue before plainly proued, that a difference most manifest betwext *y* two sedes was made in that promes: *Answer* But admitting that the promes had bene generall, & so that the will of God this day remaineth the same which ye alledge it to be: to witt, that he willeth *y* death of no sinner, but that he willeth al men to be saued. Can you deny, but that a separation, and diuision of the shepe, from the goates, of the elect from the reprobate, shalbe made at the glorious commig of *y* Lord Iesus? Shall not these most ioyfull wordes be said vnto the *y* shall stand vpon the right hand: Come ye the blessed of my father, possesse the kingdome which was prepared for you from the beginning? And shall not this most fearefull sentence be pronounced, and executed against the other? Depart ye cursed, go to the fire prepared for the deuill, and for his angels: Shall the Sonne of God in pronouncing sentece, do any thing that day repugning to the will of his heauenly Father? I think you will not so affirme. Then if gods will in the day of iudgement shalbe that many shalbe adiudged to tormet perpetual, and his will in the creation of man was, and this day yet remaineth, that all men shalbe saued, then of necessitie it doth folow that gods will shall change. If you say that death, and damnation cometh not by gods will, but by the sinne, and vnbelief of man, you haue releued your self nothing. for if death be one thing, and life be another, damnation one thing, and saluation another. The if God this day will all men to be saued, and so to haue life, and yet that day he shall will many to be damned to torment perpetuall (what causes so euer you alledge) I shall obtaine one of two, to witte, that ether gods will is, and may be mutable, or els that there is a power su-

perior to his maiestie , and godly will . For if willingly
 he shall damne those,whom before he wold,and had de-
 termined to saue, then is his will , and determination
 changed . And if he shall damne those vnwillingly, who
 willingly he wold haue saued , then is he not omnipo-
 tent . Consider now vpon whom falleth the snowe , and
 who do cast them selues in greatest absurdities . Now it
 resteth to declare how violently ye wrest the wordes of
 the Prophet,& of the Apostle . The Prophete speaking
 in the personne of God , saith,I will not the death of a
 sinner, but rather that he conuert, and liue. And the A-
 postle affirmeth that God will all men to be saued and
 to come to the knowledge of the trueth . Hereupon ye
 conclude, God will the death of no creature, this is your
 first violence , which you do to the text . For the Pro-
 phet saith not: I will the death of no creature, but saith,
 I will not the death of a sinner . Ye are not ignorant I
 suppose, what difference there is betwext an vniuersall
 negatiue, & an indefinite, or particulare. Where ye saye
 God willeth the death of no creature , ye speake gene-
 rally, and vniuersally excepting none . But so doth not
 the Prophet, for he saith not, I will the death of no crea-
 ture, nether yet I will the death of no sinner, but simply
 saith : I will not the death of a sinner . I wonder that ye
 consider not , that as there is difference betwext creatu-
 res, and creature, so that also there is difference betwext
 sinners, and sinner . Some creatures are appointed to
 death, for the vse, and sustentation of mā. And dare you
 say , that this is done against gods will ? we be taught
 the contrarie by his owne mouth . If you correcting
 your generalitie shall say , that you meane onely that
 God will the death of no man . And I feare not yet to
 ioynewith you , and against you to affirme : that God
 hath willed , doth will , and shall will the death of some
 men . The holy Gost speaking of the sonnes of He-
 li the high Priest, saith: But they did not heare the voi-
 ce of their Father, because the Lord wold kil them. And
 Moises

Moises saith, Sihon king of Hesbon wold not suffer vs to passe through his cuntrie, for the Lord thy God did Dm. 2 harden his minde, and strengthen his heart, y^e he shoulde giue him into thy handes. How often doth Moses, & Iosua declare vnto the people, that God wolde kill, roote oute and destroye those wicked nations from before the face of his people? And were all those kinges, whom Iosua did kill, killed against gods will? The holy Gost affirmeth the contrarie: For it is written, the Lord did trouble them before Israel, and he did strike them with a great slaughter. And while that they did flee before the Israelites, and were in the descense of Bethoron, the Lord cast downe vpon them from heauen greate stones, and many more perished by the haile stones, the were slaine with the swerd of the children of Israel. If the destruction, slaughter, & death of these wicked men, and of the greate host of Senacherib was not the will of God, I can not tell how man shalbe assured of his will. For the plaine word did before promise, that the Lord should destroye them, and the fact doth witnes the constacie, and perourmance of his will, and the same thing doth God this day, & shall do to the ende of the world, when he shall adiudge the reprobate, (as before is said) to the death perpetuall: and that not against his will, but willingly, for the manifestation of his iust iudgements, and declaration of his owne glorie. And therefore I say that your proffition (saying, God willeth the death of no creature) is manifestly fals, as it that repugneth to gods iustice, and to his euident scriptures. The minde of the Prophetes was to stirre such as had declined from God, to retorne vnto him by true repentance. And because their iniquities were so many, & offenses so greate, that iustly they might haue despaired of remission, mercie, and grace: therefor doth the Prophet for the better assurance of those that should repent, affirm, that God deliteth not, nether willeth the death of the wicked. But of which wicked: of him no doubt

that truly shoulde repent, in his death did not, nor neuer shal God delyte. But he deliteth to be knowe a God, that sheweth mercye grace, and fauor to such, as vnfeinedly call for the same, how greuous so euer their former offenses haue bene. But such as continue obstinate in their impietie, haue no portion of these promises. For them will God kill, them will he destroye, and them will he thrust by y power of his word in to the fire which neuer shalbe quenched. The Apostle in these wordes: God willeth all me to be saued, & to come to the knowledge of the trueth speaketh not of euery man, and of euery particulare persone. But of all men in generall, that is to say, of men of all estates, all conditions, all realmes, and all ages. For as in Christe Iesus there is neither Iew, nor Gentile, nether man, nor woman, free man, nor seruant, but all are one in him, so can no estate, no condition of man, no realme, nor no age be proued so wicked, and so corrupt, but out of the like hath God called some to the participation of his light, and to saluation, and life by Christe Iesus, and that this is the very naturall meaning of the holy Gost, the texte it selfe doth witnes. For the Apostle immediatly before wil- leth praiers, and supplications to be made for all men, for Kinges, and for all that were placed in authoritie.

And because that the Church was chiefly oppressed by such, this doubt might haue risen: Are we then bound to pray for those that are expresse, and coniured enemies against God? You are, saith the Apostle: for that is good, and acceptable before God our Sauior, who will all men to be saued. That is, God willeth you to pray for your persecuters, that their eyes may be opened, and they conuerted to the liuing God: who no doubt will saue some of all estates, of all conditiōs and vocatiōs of men. For the natiōs are giuen to Christe Iesus by inheritance: Kinges shalbe the feders of the Church: Que- nes shalbe nurses: And in his holy temple, shall all sing praise. If this interpretation (which we doubt not to be

the verie meaning of the holy Gost. cā not satisfie you. Then will I aske of you: If God will men otherwise to be saued then by Christe Iesus? or as the Apostle speaketh, by comming to the knowledge of the veritie?

Plaine it is, that by the wordes of the Apostle ye cā conclude none otherwise. For as he saith God will all men to be saued, so doth he adde, and willet h all men to come to the knowledge of the veritie. Which word (willet h) albeit it be not expessedly repeted in the second mebre, yet of necessitie, it must be vnderstand, as those that be but meanly sene in the greke, or latine tongue do euidently see. Then if I shall sufficiently proue, that God willet h not all men, to come to the knowledge of the veritie, in such sort, as the Apostle meaneth, shall it not infallablye folow, that God will not all men to be saued, in such sence as you vnderstand. That God willet h not all men to come to the knowledge of that veritie, by the which man is verely made free from the bōdage of sathan, is euident, not onely by those whom we do see walke in darknes, and ignorance, but also by the manifest scriptures of God, who called Abraham, making to him, and to his sēde the promes, of saluation, saying: I will be thy God, and the God of thy sēde after thee which promes he kept secrete many ages from the rest of the world. Whē he did notifie his law vnto Israel, and when Moses did repete the same, he said: Behold I haue laid before you this day life, and death, benediction, and execration, chose therefore life, that thou, and thy sēde may liue. If God wold that all men, and all nations indifferēly should come to the same knowledge, why were not the lawes, statutes, and iudgemētes of God made manifest to others, as they were to Israel? And if you answer that so they were. the holy Gost shall cōuēt you of a lie. For he affirmeth, that God had not done so to all nations, and that his iudgemētes he had not reuelled, nor made knowen vnto them. But if that plaine diuision made by God him selfe betwext Iew, and Gētile,

Deu. 30

during the time of the law, doth not fully satisfie you. Heare yet the sentence of our Master Christ Iesus, who saith to his disciples: To you it is giuen to vnderstand the secretes of the kingdom, but vnto others in parables, that hauing eyes they should not see. And y^e most plainly in that his solemnized thackes giuing, he saith: I praise the o^r father for y^e hast hidde these things from the prudent, and from the wise, but y^e hast reueled them to litle ones. If God wold haue had the true knowledge of him selfe, and of his Sonne Christ Iesus common to all, why should Christ him selfe affirme y^e to some it was giuen, & to others it was not giuen? to some it was reueled, & frō others it was hidde? And therefore seing it is plaine y^e God will not giue his true knowledge to all (yea to some he doth neuer offer it) ye shall neuer be able to proue that God will all men to be saued. For the onely meanes to attein to saluation, and to life, is to know, and embrace God to be our mercifull father in Christe Iesus, to w^h knowledge who so euer doth not attein (I meane of those y^e come to y^e yeares & age of discretion) can haue no assurāce to be saued. This were sufficient to cōuict you, euen in your owne cōscience. For albeit malice will not suffer you to giue place to y^e plaine veritie, yet shall the weight therof so oppresse your pride that when you do open your mouth against it, yet shall ye be witnesses euen against y^o selues. But yet for the cause of my simple bretherē, I will adde two thinges first, how all such places, as ether make a general promes of saluation to all, or yet that do pronounce gods wrath against all, must be vnderstand. Secondarely, what sinners they are, whose death God will not. For the first I say, that who so euer doth denie that from the beginning there hath bene, this day are, and to y^e ende shall remaine two armies, bandes, or companies of men, whom God in his eternall counsell hath so deuided, that betwext thē there cōtinueth a battell, w^h neuer shalbe reconciled, vntill the Lord Iesus put a finall ende to the miseries of his Church

Church : who doth not vnderstand the trueth of this (I say) doth nether know God, nether his Sonne Christ Iesus: nether yet do such, beleue his word, in w^{ch} both y^e one sort, & y^e other, are most manifestly expressed. The one of these Armies, is called the Church of God the elect Spouse of Christe Iesus, y^e shepe appointed to slaughter, the kingly priesthode, the sonnes of God, and the people redeemed. by ancient writters it is termed the citie of God. The other is called the sinagoge of satan, the church malignant, cruell, deceat full, and bloodthirstie wolues, Progenie of vipers, sonnes of the deuill, workers of iniquitie, and such as worship the beast, and his image. And according to the diuers natures, cōditions, and endes of these two companies, doth the scripture pronounce generall sentences, and vniuersall propositions, which not withstāding must be restrained to those of whom the holy Gost meaneth. For nether iustly may those sentences spoken of gods elect, be referred to the reprobate, nether yet such as be spoken of the reprobate sorte, be rightly applied to the elect, except it be for terrifying of their conscience, and that onely for a ceason. as Christ Iesus called Peter sathanas: and Nathan called Dauid the Sonne of death, I will adduce examples of the one sort, and of the other, that the mater may be more euident. The Prophet Mai (which place also our Master alledgedh) speaking of gods elect childre, saith: They shall all be taught of God, and they shall know me frō the least to the greatest. I shall powre forth of my spirite, on all flesh. All flesh shall see the saluation of God. The Lord raiseth vp all that fall. All the inhabitantes of the earth shall learne iustice. All men shall come out of Saba. All thy people shable iust. I shall comfort all that mourne. You be all the Sonnes of God ye be all the Sonnes of light. These, and many mo places, which be vniuersally spoken, must be restreyned to gods children onely, who be elected in Christe Iesus. For those that be without his body,

Esa. 54

Iohn 6

Ierl.

Act.

Psal.

Isa. 6

Isa. 60

Gala. 3

1. Thes. 5

are nether taught of God, nether yet know they God, in such sort as the Prophet there meaneth. Into them is neuer powred the spirite of sanctification: They giue neuer vnto God true honor, and glorie: They nether learne iustice, nether yet are they iust: They are not the sonnes of God by adoption, nether yet the sonnes of light, whose workes shine before men to the praise of our heavenly father. But remaine ignorant, prophane, idolaters, filthie persones, replenished with darchenes, as the sonnes of the deuill. And therefore can not these former sentences, which apperteine to gods children onely, be rightly spoken, or pronounced of the reprobate. Of the other sort, it is said: All that see me haue mocked me, they put furth their tongues, they shake their heades. These wordes spake Dauid in the person of Christe, and yet God forbid, that we should think that all (without exception) did so mocke, and iest at Christe, no, not euen in his greatest extremitie. For some, we reade, stode beside his crosse with sorowfull heartes. Some returned, giuing open confession that he was the Sonne of God. And the these began to be a preacher, eue when others did most dispitefully rayle. And therefore where it is said: all that saw me, did mocke me, that generalitie must be restrained to those enraged dogges, the Priestes, Scribes, wicked souldiours, and most vnthakfull people, who of verie malice did deny, and crucifie their Lord, and Messias, that was promised. Isai, and Ieremie, speaking of the destruction of Ierusalem, and of the causes of the same, say: I shall consume you all at once, and ye shall all be ashamed, by a people that shall not profit you, They haue all folowed their owne waies. Euery man gapeth for bribes. Why will ye contend with me, ye haue all declined from me. From the least to the most, euerie one is bent vpon auarice they are all traitours, they are all (I say) traitours, euery brother deceaueth another. All men contemne me, all men hold me in execration. If these, and other lyke places shall be vnder-

Psal. 31

Isa. 31

Isa. 56

Iere. 1

Iere. 6

Iere. 15

vnderstand so vniuersally, as they appere to be spoken,
 then must we be compelled to say, that no true fearer of
 God remayned in Ierusalem, when the Prophetes did
 preach, but that all were blood thirstie, all auaricious, all
 idolaters, and all dumme dogges: the contrarie wherof
 is euidently declared. For Isai had the children whom
 the Lord had giuen vnto him, who albeit they were
 holden as moniters amonge men yet, did they patient-
 ly abide the Lord. Ieremie had Baruch his faithfull,
 scribe not withstanding his weakenes, and infirmitie. A-
 bedmelech feared the Lord, was fauourable to the Pro-
 phete, and therefore saued he his soule for a praye, and
 was deliuered from that day of vengeance. And the-
 refore these vniuersall sentences must also be restrey-
 ned, and kept within their own boundes, like as these: *2. Ti. 4*
 All haue left me, all seke the thinges, that apperteine
 vnto them selues, and not those thinges that be of God.
 Which sentēces (except they be restrained) we shall con-
 demne the dearest children of God, who in Paules daies
 did valiantly fight against the prince of this world. The-
 se examples of the one sorte, & of the other I haue ad-
 duced, to lette the simple vnderstand, that such generall
 sentences of necessitie, must be so restrained, that diffe-
 rence may be kept betwext the elect, and the reprobate.
 For els we shall do nothing in explaining scriptures, but
 confound light, with darknes. For if the wordes of our
 Master Christe Iesus saying: All shalbe taught of God, *The wic*
 shalbe so generally vnderstad, that no exception be ad- *ked be*
 mitted, then of necessitie it is, that all men, and euery *not*
 persone shall come to the true knowledge of Christe *taught*
 Iesus. for of that knowledge doth he speake in that pla- *of God.*
 ce. But the contrarie thereof is moste euident, euen by
 Christe Iesus his owne wordes, who putteth a plaine dif- *God will*
 ference betwext them, that be giuen to him by his fa- *not the*
 ther, and betwext them, that be not giuen. But now let vs *death of*
 briefly consider, what sinners, they are whose death God *a sinner*
 will not, but rather hat they conuert & lyue. Sainct Ihon *expla-*
ned.

in his Epistle saith: If we say, we haue no sinne we decea-
 ue our selues, & the veritie is not in vs. If we cōfesse our
 1. *Iohn* 1 sinnes, he is faithfull & iust, to remitte to vs our sinnes,
 1. *Iohn* 3 and to clenſe vs from all vnrighteouſnes &c. And after:
 Who ſoeuer committeth sinne tranſgreſſeth alſo y law,
 for sinne is the tranſgreſſion of the law. And ye know
 y he is reueled to take away our sinnes, and in him is no
 sinne. As many as byde in him (y is in Chriſte Ieſus) ſin
 not: who ſoeuer ſinneth hath not ſene him nether hath
 knowē him &c. He y cōmitteth sinne is of the deuill, for
 the deuill ſinneth frō y beginning &c. who ſoeuer is bor-
 ne of God committeth not sinne, for his ſede abideth in
 him nether can he sinne, becauſe he is borne of God. Of
 w wordes it is euident, y there be two ſortes of ſinners, the
 one be they who mourne, lamēt, and bewaile their owne
 wretchednes, and miſerie vnfaignedly before God, cōfel-
 ſing not onely that their hole nature is ſinfull, and cor-
 rupt, but alſo y dailie they ſo offend y Maieſtie of their
 God, y moſt iuſtly they deſerue the tormentes of hell, if
 Chriſtes iuſtice, & Chriſtes mediation (w by faith they
 embrace) ſhould not deliuer them from the wrath to co-
 me. To theſe is not sinne imputed. for y blood of Chri-
 ſte purgeth them from all sinne, his aduocation, and in-
 terceſſion, maketh to thē an enterance to the throne of
 their fathers grace. To thē is giuen the ſpirit of ſancti-
 fication, w from time, to time, as it reueleth their sinnes
 ſo doth it mortifie, & purge the ſame. Not that euer in
 this liſe gods elect hath bene, are, or ſhalbe ſo cleane
 purged from sinne, y the fleſh luſteth not againſt the ſpi-
 rit, as ſome times affirmed the Pellagians, & thoſe that
 then were called Cathari, that is cleane purged, and now
 alſo do the Anabaptiſtes renew the ſame moſt peſtilent
 error: by the which Chriſt Ieſus his iuſtice, his office,
 and perpetuall mediation, is vtterly deſtroyed: in ſuch
 ſort I ſaye are not gods childrē purged in this liſe, that
 nether they ſele sinne, nether yet the motiōs, & entife-
 mētes of the ſame. But they are ſo purged y sinne raig-
 neth

neth not in their mortall bodies. for the sede of God, which is the vertue power, efficacie, and operation of his holie spirite suffereth them not to delyte in sinne: but as they are first called from darcknes to light & fro the bondage of sathan, to the libertie of gods children, so when they sinne (as there is none that sinneth not) they are called againe by true repentance to their former societie and fellowship with Christe Iesus. The death of such sinners did God neuer will, nether yet can he will. for from all eternitie they were his elect childrē, whom he gaue to his deare Sonne, to be his enheritāce, whom the Sonne receaued into his protection, and sauegard, to whome he hath manifested, and to the ende, shall manifest him selfe, and the louing kindes of his heauenlie father: In whose heartes he writeth the law of God, and maketh them to walke in his commandementes, euer thirsting to a further, and more perfect iustice then they find within them selues by reason of their corruption. The death I say of those sinners God will not, but he will that they repent, and liue. The Apostle saint Peter saith: The Lord that hath promised, is not slow, but he is long suffering toward vs, while that he will none to perish, but will receaue all to repentāce. The Apostle here meaneth not, y^e al, without exception, shalbe receaued to life by true repentance, but y^e the cause why God so long deferreth (as it were) y^e extreme iudgement, is, y^e the elect number of gods children may be complete. (as answere was giuen to those y^e cried vnder the aulter to be reuenged vpon the tyrannes that dwell on the earth) of these his elect children, God will none to perish, as before is said. But there is an nother sort of sinners farre different from these. For nether are they displeased wth the selues, nether yet hate they iniquitie, but against gods expresse cōmandementes furiously they runne wth Cain to murder the innocent, with Pharaō to oppresse the people of God, with Iudas to betray the knowen, and professed veritie and finally so delyte they in all fil-

1. Pet. 3

Cc. ii.

thines, & impietie, that they can not repent. The eyes of such be blinded, their heartes, are hardened, they are giuen ouer in to a reprobate minde. And for the doth not Christe Iesus pray, and therefore they can do nothing but headlonges runne from euill to worse, as the deuill (to whose tyranny they are committed) doth driue them, till finally they come to perdition: which ende was appointed vnto them not against gods will, but by his will immutable in his eternall counsell. For no lesse will he, that the seueritie of his iudgementes be seene in the vessels of wrath, the that the riches of his grace be praised in the vessels of mercie. Storme, and rage, spew furth your venom, and blasphem e till ye prouoke gods vengeance at once to be powred forth vpon your owne heades, this sentence will he neuer retracte: He will haue mercie, vpon whom he will haue mercy, and whom he will, he maketh hard hearted. That God in him selfe hath but one will, which is holy, iust, and permanent, that in him there is no contraritie: that he is faithfull, and doth perfourme what soeuer he doth promise. What we vnderstand by gods secrete will, and how he tempteth no man, I haue before sufficiently declared. And therefore, I will not trouble the reader with the repetitiō of the same. Now let vs heare what is your iudgement of vs, and how ye extolleyour selues.

To the
.6

T H E A D V E R S A R I E.

The
46. se-
ctiō.

As these goddes be of contrarie nature so do they begette children of a contrarie nature, the fals God begetteth vnnmercifull proud ambitious, and enuifull children, bloody persecutors of others for their conscience sake, euill speakers impatient, contencious and seditious children. And they be like vnto their father in that they speake one thing with their mouth and think an other with their heart. They can neuer be without filthy thoughtes & wicked motions. for such payson do they receaue of their father.

The trew God begetteth mercifull, humble, lowlye, and louing children, abhorring from blood, persecuting no man, good speakers patient, & detesting all contentiō, chiding and brawling, and they be like vnto their father in that what soeuer they speak with their mouth, they think with their heart they be alwaies moued with good thoughtes and godly reuelations. for such grace receaue they plenteously of their father.

Answer

OF GODS PREDEST. A 405

ANSWER.

It may seme by the description of these your two goddes (for nether of both, as ye describe them, is the true liuing, & eternall God) that ye studie to renew the dānable error of the Manichies, who imagined two beginners, the one of all goodnes, and of all good creatures, the other of all iniquitie, and of wicked creatures: affirming further that the good, and the mercifull God was ouercome for a time, by him that was wicked, and euill. And because that the plaine scriptures did confute these blasphemies, therefor did they denie the authoritie of Moises, and the certentie of all other scriptures that made any thing against their error. If manifestly yedid take vpon you the defense of those your fathers, as that ye do of Pellagius, of Donatus, and of the Papistes (for of all these adulterous fathers, ye be adulterous children) then wolde I from Augustine (whom God stirred vp no doubt in the daies of darckenes most learnedly, and most plainly by infallible scriptures to cōfute those heresies) from him, I say I might take artillerie all ready prepared, able inough to overthrow your buildinges, and munitions, appere they neuer so strong. But because (as before I haue said) my purpose is not to burden you further, then you do confesse: I onely admonish the reader to be ware of such pestilences, as beginne to call the trueth of God reueled in his holy word, in doubt, and do persuaue men to credit dreames, and reuelations, how soeuer they appere to repugne to that which is reueled in the word. Of such men I say. ought Christes flock to take hede, as also of those who make of equall authoritie such bookes, as yet the holy Gost hath neuer cōmended to the Church of Christe, with these that are written by Moises, the Prophetes, the Euangelistes, and Apostles, and that by inspiration of the holy Gost. That some of you be infected with this most pestilent poison, I am able to proue by mo argumentes then one. Being at London the

the winter before the death of king Edward, one of your faction required secrete communication of me, in which after that earnestly he had required of me closenes, and fidelitie, because that the maters that he had to communicate with me, were so weightie, and of such importance, as sythence the daies of the Apostles, the like was neuer opened vnto man. In the ende, after many wordes (which I nether gladly heard, nether yet will now write) he gaue me a booke, written (as he said) by God, euen as well as was any of the Euāgelistes. This his booke he adiured me (as it were) to reade, and required to haue my iudgement of it. My answer was, that at his request I wold reade it, so that he wold be cōtent to reason with me of the chiefe pointes in the same conteined, but to pronounce sentence, or iudgement, that could I not vsurpe, being but one man farre inferior to many of my brethern, y^e preachers of gods word in that realme. Alwaies he vrged me to reade his booke. And I wōdering what mysteries it should cōteine, called to me a faithfull brother, who then (as pleased God) was present with me, named Héry Farrour marchāt, to whom I opened the mater by whose counsell, and in whose presence I beganne to reade his booke. The first proposition wherof was: God made not the world, nether yet the wicked creatures, in the same conteined, but they had their beginning from a nother, that is from the deuill, who is called the Prince of the world. which proposition plainly repugning, to gods word, I did impugne, and beganne to declare vnto him, for what cause Sathan had that title, to be called the Prince of y^e world. But he vterly denying ether to reaso, and dispute, ether yet to be reformed in any point that there was written, commāded me to reade forward, & to beleue, howbeit I did not vnderstand. To whom, when I had gentilly said: Can any reasonable man will me to beleue thinges directly fighting against gods veritie, and plaine word reueled? Tusch
said

said he, for your written word, we haue as good, and as sure a word, and veritie, that teacheth vs this doctrine, as ye haue for you, and your opiniō. And thē I did more sharply answere saing: ye deserue the death, as a blasphemous person, and denier of God, if ye preferre any word to that which the holy Gost hath vttered in his plaine scriptures. At which wordes he toke pepper in nose, and snatching his boke furth of my hand departed after he had thus spoken: I will goo to the ende of the world, but I will haue my boke confirmed, and subscribed with better learned men then you be. In me I cōfesse there was greate negligēce, that nether did reteine his boke, nether yet did present him to the Magistrate. But yet this argument I haue, that your faction is not altogether cleane from the heresie of the Manichies. I could name, and point forth others, who labour in the same disease: but so long as their venom doth remaine secrete, within them selues, I am purposed to spare thē. But now ŷ you accuse vs to be vnmercifull, proud, ambitious, and enuious children, bloody persecuters of others for their conscience sake, euil speakers, impatiēt, contentious, and seditious children, that we speake one thing with our mouthes, and thinke another in our heartes. And that ye extolle your selues, that ye are mercifull, humble, & louing children, abhorring frō blood, persecuting noman, good speakers, pacient, and detesting all contention: That you be all waies moued with good thoghtes, and godly reuelatiōs, for such grace receaue you plenteonlly of your father. To the which I briefly answere, that because we haue a iust iudge, who shall reuele the secretes of all heartes, we will rather susteine to be of you, vniustly accused, then become proud braggers of our owne iustice, as you be, w̄ sinne is so odious in gods presence ŷ he hath neuer suffered it unpunished, euē before men. Fortie yeres & more hath ŷ Euāgile of Christe Iesus bene preached in Germanie,

in Helueteria, and now of latter yeres in Geneua: and so long hath this doctrine bene taught of some, and hath bene beleued of many, but what crueltie, what murder or what sedition, can iustly be laid to the charge of those, that most constantly haue taught and mainteined y same: let the world conuict them. And how farre their life abhorreth from pride, ambition, and filthines hath God witnessed, and to this daye doth witnes, how so euer Sathan doth blinde your eyes. But sone after that God had sowed his good sede, began the deuill to sowe the cockell, and darnell, I meane the pestilent secte of anabaptistes, whose frutes did sodeinly appere to the great slander of Christes Euangill, and to the grief of many godly heartes. Bragge what ye list of your iustice, of y^e mercie, of your godly reuelations, and other such, yea re the brethern, maintainers, and children of those in whom the contrarie was plainly found: your doctrine and theirs, are both one. and therfor of you can we looke for none other frute (vnles that God restraine your furie) the your fathers haue once produced before you. And that the readers shall not be ignorant, what it was, I haue added this Historie, written by that most faithful, and notable witnes of thinges done in maters of religion, sithence the beginning of the Empire of Charles the fiste vntill the yere of 1556, which Historie I adde (as God, I take to record) of no priuate malice, which I beare against any personne, but onely that the worlde may see, what was your originall, how vniustly ye accuse vs of such crimes, as impudently you lay to our charge, and how iustly all men ought to feare that confusion which ye intend, if God be times ouerthrow not your enterprises. The Historie and your originall is this.

*Historia
Sleidani
libro 5.*

There is a towne named Alstet, in the borders of Turingia, vnder the dominion of the Duke of Saxo Elector, to the which towne came one Thomas Muncer, who began first to teach not onely against the Pope, but also against Luther, affirming both their doctrines to

be corrupted, and vnpure: that the Pope bound mennes consciences with to itreit lawes, and bandes: againe, that Luther lowted those bandes, but yet sinned on the contrarie parte, in giuing to much libertie, and in preaching those thiges, that were not of the spirite. He taught also that it was lawfull to despise the popes decrees, because they were of no force to bring vs to saluation, which to attaine vnto (said he,) most chiefly y we should auoyde all manifest iniquities, as murther, adulterie, & blaspheming of the name of God, that the bodie should be chastised and brought low with fasting, and simple clothing, that men ought to fashion their countenance to looke sadly, and grauely, that they should speake but seldom, and that they ought to norish their beardes. These thinges and such like, he called the crosse, the mortification of the flesh, & discipline. After they are thus furnished, and prepared (said he) they ought to haunt solitarie places, out of mennes compaignie, and often to thinke of God, what maner a one he is, whether he haue any care of vs or no, If Christe suffered for vs, If our religion were not to be preferred to the Turkes religion. And that we should aske a signe of God to assure vs that he taketh care for vs, and that we stand in the trew religion. If he shew not some signe immediatly, y we should neuertheles go forward, praying instatly, yea & vehemently quarreling with God, as if he did vs not right. That seing it is his will, as the scripture teacheth vs, to giue to those that aske, he doth iniurie in not giuing a signe to him that desireth the true knowledge of him. This kinde of chiding, and anger he said, to be verie acceptable vnto God. because that by it he might perceau the seruēt inclination of our mindes. And that he wold vndoubtedly (if in this maner we did sollicite him) declare him self by some manifest signe, that he wold quench the thirst of our mides. And deale with vs, as he did in times past, with our fathers. This also he taught, y God reueled his will by dreames, and that he laid in them

The hypocrisie of the Anabaptists.

the foundation of his purpose. And if it chanced that any mans dreame might be interpreted, him he highly extolled openly before the assemblie. And when by this meanes he had gotten many on his side, by litle, and litle, he came to the same, which he went about a litle before: and in the forenamed towne he began to register their names which (being of his cōsideracie) were sworne to ayde him, in slaying the wicked Princes, & magistrates, and in placing new in their rowmes. For he said that he had receaued that commandement of God, to take them away & to constitute new. So long as he spake but of dreames, & such other lyke thinges, Friederike duke of Saxō did beare with him, especially because Luther by letters required him so to do. but whē he began to preach sediciously, he was banished, who (after he had lurked in corners certen monethes) came to Noriberge, and being also thrust from thēce, a litle after he came to Milhusium a towne of Turingia. For when he was at Alster he had entised to him some of the citizes by whose helpe he obtained the office of teaching. And because the magistrates lyked him not, he raised a tumult amongst the people, wherby new magistrates were created. This was y beginning of trouble. after these thinges the townesmen cast out the monkes, and invaded their houses, wherof the chieft and richest fell to Muncers lotte, who now played both the preacher, and the magistrate. For iudgement (said he) should be giue by the reuelation of God, and of the scripture. And of all other thinges he gaue sentēce, as it pleased him: for whatsoeuer he said, it semed to them most holy. That their goodes should be in common, he said, was most agreeable to humanitie. That all ought to be equall in dignitie, all men should be free, and that all their goodes should be vsed indifferently, as well of one, as of another. Wherby the common people began to leaue of labor, and to be ydle, and what thig soeuer any lacked, that y they toke by violēce frō other y abounded. These man-
ners

ners he vsed for a space & whē the cōmon people, & husband men were in armour through Sueuia, & Franconia to the number of fortie thousand, & had destroyed the greatest part of their nobilitie, & had pulled downe, and burned many Castels, & towres: the putte he to his hand also thinking that y most cōuenient time to bring his purpose to passe. And making inginnes of warre in the gray friers church, the greater part of the people he brought furth of y cūtrie, in hope of a praye, & of more welth. He had a cōpanion of meruelous audacitie who was of all his counsell, whose name was Phiser. this man attributed much to dreames, & visions of the night: and amongst other thinges he chanced to boast, that he saw in his slepe in a certē stable a meruelous great multitude of mise, & that he did driue them all away. By which dreame he vnderstode, that God commanded him to take his armour, and go furth with an armie to destroy all the nobilitie. But Muncer althogh he preached vehemently to the people, yet was he some what colder, nether listed he to aduenture the prosperous estate, that he was in alredy, before al they that were about him were in armour. And to bring the mater more easilie to passe, he sent leters to the workemē that digged for metalles in the cūtrie of Mansfeld, earnestly admonishing them to fall vpon the Princes, without doubting of the mater, for it should come to passe that they which were in a readines in Franconia shall come nerer to Turingia. In the meane time Phiser that loued not to linger long in any mater, went out with his men, and destroyed the cuntrie of Isfeld adiacent vnto them, he spoiled the Castels and temples, destroyed many of the nobles, and toke certen of them prisoners, whom he bound in chaines. After he returned home with a greate praye. Whose prosperous successe encouraged greatly the heartes of the common people, especially because the countreis also about them were vp, and had inuaded the cuntrie of Mansfeld. So Muncer (thincking now that all mens heartes had failed them on euery side) came with

300. men to Mulhusium, and ioined him self to the Frisians. At that same time died Friderike Duke of Saxon without issue (for he liued a sole life) whose successor was Ihon his brother germane. While these things were in doing, Albert the countie of Mansfeld gathered (with all expedition) a company of horsemen, and violently comming vpon them, he slew 300, wherwith they being feared, durst procede no further, but fled to Francusium, where they taried waiting for a greater armie. wherby onely their assaute was deferred. In the time of this delay the Princes that were there about, gathered horsemen, to the number of a fiftene hundred, but no greate multitude of footemen. These were the Princes of Saxon, Ihon Elector, George his cosin germane, Philippe Lantgraue of Hesse, and Henri Duke of Brunswicke. The bowres (that is husband men) remained vpon a hill not farre from Francusium, who had gathered their cartes, and sette them so nigh together, to fence them withall, that with much difficultie, could they be come vnto. But they were nether well furnished with harnes, nether yet with ordinance, and they were all for the most part vnexpert in the seates of warre, wherwith the Princes were so moued to compassio, that they sent messengers to exhort them to deliuer the authors of the sedition, to lay awaye their weapon, & to depart home without hurte. But Muncer, considering his owne danger, came furth into the assemblie, & with graue countenance, said: Ye brethern, & fellow souldiours do see tyranes not farre from you, who althogh they haue conspired against vs to take away our liues, yet are they of so smal a courage, that they dare entreprise nothing against vs. They offer foolish, and fond conditions to the intent to spoile you of y^e armour. And now, it is manifest to you all, that I began this dede, but not of any priuate authoritie of my own (nether did I euer go about such a thing) but by the commandement of God, which thing being so, it becometh both me, and you to obey, & not on-

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once to moue out of this place, wherein God hī self hath sette vs, who in times past commanded Abraham to offer his sonne, whose precept without resistance Abraham obeyed, albeit he was ignorant what should come of it. And therfor did God both preserue his sonne, and also highly rewarded his faith. in like maner ought we (which are in the same state) to perseuere, committing the issue vnto God. for withoute doubt, all thinges shalbe euen as we wold haue it. Ye your selues shall behold the manifest helpe of God, and who so euer is our ennemie, him shall we suppress on euery side. Nether is it in one place of the scripture onely, where God promisetht succour to the afflicted, & to destroye the wicked. This promes most assuredly apperteineth vnto vs. for we are poore, and in miserie, & because we desire to reteine and publish the knowledge of God, there is no doubt, but that we shall ouercome, and be conquerors. On the other side lette vs consider the condition of our enemies, I cōfesse they are called Prices, but in dede they be tyrānes, nether haue they any care of you at all, but deuoure all mes goodes, and spend them most wickedly. In that people which sometime God chose peculiarly vnto him self, he ordeined that kinges should not spend any time in waste, yea he commaded that they should loke diligently in the booke of the lawes, which he had giuen them. But what do our tyrannes? or how are they occupied? They think the common welth is no part of their charge: they know nothing of poore mens causes, they care not for iustice, they suffer the wayes to be besette with theues, they punish not robbers, nether any other vice, they helpe not the widdow, nether yet the fatherles. They loke not to the good education of youth. As for the honoring of gods Name, they do not onely the selues neglect it, but also they hinder it. Thus onely they applie to draw all mens goodes to them selues: and therfore do they euery day deuise new wayes to gette money by extortiō. Nether sette they their min-

des vpon defending or mainteining of peace, but that (being enriched aboue measure) they may abound in al kinde of riotte, and pride. It is to manifest how greate tumultes, and warres they raise for very light, and foolish causes: whereby all that remaineth to the poore people is lost, and destroyed. Behold these are the excellent vertues, and policies of your noble princes, wherein they exercise them selues. Therfor let none think, that God will suffer those things any longer, but rather persua-de him self assuredly, that as God did once destroye the Cananites, so will he now also these. For thogh all these things, which I haue recited before, were tollerable, thinck you that they shall escape vnpunished for defending, and mainteining that most execrable impietie of the popish preachers? Who is ignorant how greate iniquitie is in the bying & selling of Masses? I will say nothing of the rest. Surely as Christ draue out the byers, & sellers, out of the church, so shall he now also roote out the priestes, with their patrones, and companions: be strong therfor, and to gratifie God, slay all this vnprofitable multitude. To make peace with them I can see no waye honest, safe or sure inough: for they will nether leaue of their purpose, nether restore vs to libertie, nether permitte the true worshipping of God. and it were better for vs to die, then to alowe their iniquitie, and to suffer our selues to be spoiled of the doctrine of y^e Gospel. I promise you assuredly that God shall prosper vs, and that the victorie shalbe ours. For he him self promised me to my face, euen he I say that can not deceaue, nor lie, commanded me to beginne this worke on this maner, by punishing the Magistrates, and in dede the power of God, herein appereth most excellent, when a greate multitude of ennemies is slayne by a smal hād. To lette many other things passe, ye know what Gedeon brought to passe with a few: what Ionathas did accompanied with one poore seruant onely: what Dauid did when he fought alone against that monster Goliath of huge stature, who for his height was euen terrible to

loke on. There is no doubt, but this day in like maner shalbe notable, and had in remembrance of all posterities for the like spectacle. For although we seme not to be well furnished with weapons, nor sensed as it apperteineth, yet shall we haue the victorie. And this workmanship of heauen, and earth shall rather be changed, then that we shalbe forsaken of God. for so in times past was the nature of the sea changed, that the Israelites might escape danger, when of Pharaos they were pursewed: let not the iudgement of your owne reason moue you, nether let any apperance or shadow of danger trouble you, but valiantly inuade the wicked, and vngodly ennemie, neuer let their engines of warre make you afraid, for I will receiue in the lappe of my garment all y gunstones. Behold se you not how mercifull God is vnto vs? Loke vp I beseech you, and marke wel the signe, and testimonie of his perpetuall loue toward vs: Lift vp your eyes, and see me the bowe of heauen, by the which image shewed vs from aboue, God signifieth to vs most manifestly, that he will assist vs in this battell: for as much as we haue the same bow painted in our enseigne, & he sheweth also by the very same, death, and destruction to our tyrannes. Therfor fall vpon your enemies with a lustie courage, hauing an assured hope that God will helpe you. For God will not that ye should make peace with the wicked aduersaries. When he had made an ed of exhorting his souldiours, who neuertheles (for the most part) trembled for the greatenes of the present danger. But all thiges were done in a hurley burley, without any certen rule, or order. Moreouer there were some of a desperate audacitie, readie to put to their handes to euery mischeuous acte: these of their owne nature enclining to worke meschief, were the more sette on fire by his oration. but chiefly they were moued by the rainebow, which stode in the element (as it is said before) and that toke they for a most sure signe of victorie, And this also helped them, that they were a great number, about eight thousand men, and that the place was

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fitte for to defend them. So these men that were so bol-
dened, with a lowde voice admonished all men to take
their weapons, and to go furth against the ennemie with
a good courage: and they had also a song wherein they
asked the assistance of gods holy spiritte. But before
this a certen yong man of noble birth was sent vnto
them whom Muncer (contrary to the law of armes, and
to the custom of any nation) slew: wherewith the Princes
were so prouoked, that they blew their trompettes to ba-
tell, and sette their men in aray. At that time, there
was there Philippe Prince of Hesse, who althogh he was
the yongest of all, yet rode he to, and fro, exhorting the
souldiours to be strong. which exhortation being en-
ded, they inuaded their enemies, beginning first to sho-
te of their ordinance. And then the miserable men (as
all amased, or besides them selues) nether defended the
selues, nor yet fled to saue their liues, but song still that
song to the holy Gost to helpe them. And the most part
of them put such confidence in Mucers faire promises,
that they looked for helpe from heauen. Whe they had
shot of their ordinance, and began to assaute their hol-
des, and that many of them were on euery side slayne,
then were they put to flight, and went to Francusium,
but some of them wēt to the other side of the hil, where
they kept out for a while a few horsemen, and slew one,
or two of them. Bitt when they were al for the most part
fledde, the horsemen (scattered, and dispersed) wandred
to, & fro, without order, so that whither so euēr boures
fled they were pursewed. But some of their mē (as I said
before being slaine, the residue all kindled with fury &
desire of reuēge, were more violēt, and were slayn to the
nūber of 5000. fireight waye Francusū was takē by ba-
tell, and 300 in it, which were beheaded. Muncer fledde
into the towne, and hid him self in a house not farre frō
the gate. Into the which it happened that a certen
gētil man entered, whose seruant going vp into the vp-
per parte of the house, of purpose to vewe the dwelling,
he

he found a certaine man lying vpon a bedde, of whom he demanded, what he was, and, whether he were one of the rebelles, which fled out of the tumult: That he denied, saing: That euen then he was sicke of an agew. It happened that besides the bedde there laye a purse, which the other snatched vp, hoping to gette some pray in it. After he had opened it, he found therein a letter, wherein Albert Mansfeld admonished Muncer, to leaue of his entreprife and not to stirre the people to seditiō, when he had redde these leters, he asked if they were written to him, but when he denied it, he forced him so that he confessed him self to be Muncer, and intreated him. Then (being taken) he was brought to George ŷ Duke of Saxon, and to the Landgraue, who asked him, why he had so deceiued poore men. he answered, that he had done nothing but his duetic: and that the Magistrates, who wold not abide ŷ doctrine of the Gospell, ought on that maner to be handeled. But after that by ŷ Princes he was put to silence, he cried out for very anguish. Thē said George the Duke of Saxō vnto him: Now art thou vexed Muncer, but thinke also in thy self, of the death of those miserable men, which (being wickedly deceaued, by this thy craft) haue this day perished. Thē he (w̄ greate laughter) answered, so wold they. After he was brought to Helderung a towne of Mansfeld, where he was streitly examined what he purposed to do, and who were of his conspiracie, he told them all. Then came the Princes of Mulhusium to Helderung, and beheaded some of the rebelles, among whome Phipher (of whom I spake before) was one. Thither also shortly after was Muncer brought, who in those troubles was exceedingly vexed, and troubled in him self. Nether was he able to rendre an accompt of his faith, as the maner was then. So that (to help him with) Henry Duke of Brūswick said it before him. And when he was at the point to die, he acknowledged his fault, and error, and that he confessed it openly. And being compassed about with

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*The do-
ctrine of
Anaba-
ptistes.*

soldiours, he exhorted the Princes to haue more pitie on poore men, and so, they should not nede to feare the like dager after. He exhorted them also to read diligently the booke of the kinges in the scriptures. whe he had spokē these thinges, he was stricken w a sward, and for an example, his head was fastened vpo aspeare, and sette vp in y field. And thus did he ed, & suffer for his offense which (as said is) he did openly confesse. But yet alas his error, and pestilent doctrine did not end. For from him came forth a kinde of men which for their doing, & doctrine, are called Anabaptistes. for they forbidde y baptising of children, and are them selues rebaptised, and so affirme they, that all others ought to be, and they take awaye all the vertue of y first baptisme. They shew forth a certen kinde of holines. They teach that it is not lawfull for Christen men to go to law together. Not to requier or take an othe, although by the magistrate it were required. Not to haue any thing in propre, but all thinges to be common vnto all. These be their first principles. But furthermore, they adde yet much more greuous errors, as afterward I shall declare. And when they encreased through all Germanie, both farre, and wide. Luther and many other learned men, earnestly withstoode them, the magistrates also did so punish them that they could hardely encrease to any greater number. At the last in the chief towne of Westphalie, named Monasterium, or Monster (which is well fenced, they placed them selues, which happened after this maner: There is not farre from the towne of Monster a temple of Saint Maurice, in the which, one named Bernard Rotman did preach the Gospell in the yeare of our saluation. 1532. to a greate audience of the Citizens: And when they were purposed to bring him into the towne, the prelates (purposing to lette their deuise) gaue him a litle somme of money, that he might go exercise him self in some other place, and so he did. But after he had bene in diuers places

places where he thought to do some good, and profite his spirite, he returned after certen monethes. But they (to whom his returne was greuous) determined to let his preaching, but it was in vaine, the people bare him such fauour. Shortly after it came to passe, that certeine of the chief citezens receaued him into the towne, and when the church dores were shutte against him, they made him a pulpet in the church porch. And because the number of the citizens, and other hearers encreased daily, they desired of the Papistes, that one of the temples might be opened vnto him, which if they wold not grant, they wold make away in by violence. Not long after (by the counsell of the chiefe of the people, he sent letters to the cuntrie of Hesse, which was ioyning by, and vnder the gouernement of the Lantgrau, desiring that certeine good, and lerned men, might be sent vnto him, which might with him preach the Gospell. And when there were fixe of them, whereof two were sent from Marpurge, they deuised among them selues, how they might first ouercome the clergie, by the which meanes the Gospell might with more frute be taught. And to bring this to passe, this waye was thought most conuenient. They wrote out the errors of the Papistes in thirtie articles, and deliuered them to the counsell, offering them selues to suffer any kind of punishment, if they were not able to proue by the holy scriptures, that they were all contrarie to the word of God. The Magistrates sent for the Papistes to come before them, and they shewed vnto them, those chief pointes of their errors. And when continually they alledged for them selues their doctrine to be pure, and agreable to the word of God, and the preachers denied the same, and that they wold proue, vnder the paine of losing their heades: It was asked of them, whether that they wold by the word of God, confute those articles that were put forth against them:

Dd.ii.

when after this maner it was asked of them, they seing also that the rulers were earnest in the mater, in few wordes they answered: That they had nothing to defend them selues with all: and wher as vntill that time, they had said that their ordinances, and maners were good, and lawfull, they confessed their so saing to be but by by opinion and ignorance. Thē the Senate seing them to be conuict, of fals doctrine, and errors, hauing nothing to alledge for them selues, and confessing their naughtines, they commanded them, that from thence forward they should absteine from y^e office of teachig, and that they should giue place in all their temples, to those new teachers, which had disclosed their trumpe-rie, and deceate. Afterward by the consent of the senate, and the people, there was appointed to euery one of the preachers a seuerall temple, to preache in. The Papistes were greued therwith, but specially the canons of the Cathedrall church, which for the most part, were gentle men borne: they when they saw that they could not remedy the mater, they departed in a fume, and went to the bishop of that Citie. And after that they had counseled with him, they determined to stoppe all the waies, & passages, that there should no victualles be caried to the towne. Shortly after they had thus stopped y^e waies, the Bishop with the canons afore named, came to Telget, to counsell more fully of the mater, for that was a litle towne but a mile from the Citie. From thence they sent a messenger with leters to the counsell in these wordes: That they should giue ouer their enterprise, and restore all thinges to their formare state: if not that they wold take them from thence furth as enemies. The Bishop was a countie, and called Francis valdock, and his predecessor was named Friderick, brother to the Arch bishop of Collen. This Bishop (ether because he could not haue his health in those places, or that he smelled some what in the mater) departed thence a litle before of his owne accord, and being cōtent with a pri-
uate

uate life, he went into his owne countrey. The people of Monster counseling vpon this mater, kept the messenger. And vpon Christmas euen in the night, they went forth, to the number of 900, and comming vpon them vnwares, they toke the towne, and setting keepers at the gates (lest any should escape) they apprehended all. The bishoppe (as it happened) was gone from thence the day before. They brought all the captiues into the Citie, amongest whom were the chief prelates, and diuers of y nobilitie. Of these the Magistrates asked, what their intent was, and whither they were minded to hinder the preaching of the Gospell any more: They frely answered, that they wold do their diligence, that the Gospell might flourish. And by the occasion of this answer there was a pactiō made betwene them. The copie wherof, the magistrates sent to the Lantgraue, desiring him, that he wold assise them, in the maintenance of the Gospell, and their common welth, Then sent he vnto them, certen of his seruantes, through whose comming vnto them, y peace was made, and being reconciled, and the grief trodden vnder foote, they liued in peace together: That the Gopfell might be preached in sixe churches, and that y impieties, and superstitions, w were in religion might be taken awaye: That in the cathedrall church, nothing should be changed, and that the citizens should not thinke that to apperteine any thing at all vnto them. This forme of peace in writing was signed by the Lātgraue, by the Bishop, and his adherentes, with the noble men, and all the people the 14. of Februarie the yere of our saluation. 1533. After this maner, thinges being appeased there came vnto Monster a botcher of garmētes, named Iohn Leiden borne in Holland, which was a vehement anabaptist. This man after he was entered into familiaritie with y preachers, he priuely asked of them, whether they thought, that it were mete to baptise children or no: and when they answered yea, he as one vtterly of the contrary iudgement, began to laugh, and dispise their

*New
Anaba-
ptists
crept in*

judgement, wth thing, when Bernard Rotmā of whom we spake before perceiued, he exhorted y^e people in his preaching to cal vpo God that he wold giue them grace to stand, and continew in the trueth, and that he wolde kepe them from being corrupt with heresies, and chiefly from the opinion of the Anabaptistes, which now priuely do crepe in among them, and gather them selues together. For (said he) if their opinion gette the vpper hand, the state, not onely of the common welth, but also of religion wilbe very miserable, and poore. At the same time came to the towne one Hermā Staped, which being made companion with Rotman did publickly inuey against the baptisme of infantes. He was scolar vnto one Henry of Rolle, who a litle before was put to death at Traiectine, for anabaptistry. And this was as it were an other steppe forward in this new kinde of doctrine. This came to pas that the Anabaptistes taught through all the Citie, althogh it were in priuate houles, & secretely, and none was receaued of them, except they, that were of their secte. Further more there was none y^e made them selues knowen to be the authors of this opinion, nor they did not teach but by night, and when others were at their rest: which time they wrought their mysteries. but the thing being knowen, and diuers of the citizens being grieved at it, saying that it was a great shame that such new doctrine should be sowē in secret, and by night. It came to passe that by the commandement of the rulers the captaines of them were commanded to auoyde the Citie, which going out at one gate, they came in againe at an other, saying, that they had a commandement from God, that they should remaine there, and applie their maters. This thing moued the rulers not a litle, and caused no smal wonder in the towne. Therfor for the auoiding of greater tumult, and danger, the magistrates gaue in commandement, as well to the anabaptistes, as to the preachers of the Gos-

Gospell, that they should appere before them in the counsell house, with certen other lerned mē. Then Rotman bewrayed his iudgement, which vntill that time he had concealed, and condemned the baptisme of infantes, as a thing wicked, and abominable. But one named Herman Bushe (chiefly) so defended the contrarie parte, that the Anabaptistes were commanded to departe out of the Citie, out of hand. And when they did alledge for them selues that they should not quietly passe through the Bishoppes land, the Senate obtained for them a safe conduite, and gaue them wherewith all to bear their charges. But they hauing long before determined not to depart from thence, to any other place (secretly returning to their companions) kept them selues closely for a time. The magistrates in the meane ceason, before that they came forth of their corners againe, caused all the church doores to be shut, one onely excepted. For it was to be feared, lest that the Anabaptistes, (who daily increased accompanied with their teachers) should driue the preachers of the Gospell out of their temples. After this in the moneth of Nouember the Lantgraue at the request of the Rulers of the Citie sent two preachers vnto them, Theoderik Fabritius, and Iohn Melsinger. but Melsinger seing the trouble, and fearing the danger, returned home againe. The other with great diligence, exhorted the citizens, that they should beware of the doctrine of the Anabaptistes, in this wise he ceased not to do his indeuour, vntill that the Anabaptistes, getting the vpperhand, did driue the other out of the Citie, as afterward shalbe declared. And to make all sure, he wrote in a brief somme the effect of the trew doctrine, and ecclesiasticall administration, the counsell and people appointing the same. Then by the counsel of the magistrates one Peter wirtā began againe to preach, but he had not preached long, yer the Anabaptistes

Dd. iiii.

stirred vp by Rotman, droue him away. who being more
 fierce then before, prouoked Fabritius, and others
 to disputation, the senate agreeing thereunto, but vnder
 this condition, that the disputation shoulde be ground-
 ed vpon the word of God, and other writings agreeable
 vnto the same, in the presence of some godly learned
 men, which should be as it were arbiters, who hearing,
 and trying the sentences, and argumentes indifferently
 on bothe sides, might giue iudgement: and looke what
 iudgemēt they should giue, y it should be agreed vnto
 of all. By which meanes discorde being taken away, the
 peace of the Church might be restored. This Cōdition
 Rotman, and his companiōs did refuse. when they cra-
 ftely auoyded to be bewrayed, they beganne openly to
 be contemned of the common people. But to wipe
 away this foule blotte, they finde out an other way,
 much more compendious. One of them (as if he were
 inspired with the holy Gost) ranne through the stretes
 of the citie, crieng, repent you, and be baptised againe,
 or els the wrath of God shall consume you. By this mea-
 nes there was a common tumult, and as many, as were
 rebaptised, cried after the same maner, as did the first:
 many fearing the wrath of God, which they so threate-
 ned to fall vpon them (deceaued of verie simplicitie,
 which otherwise were good men) obeied them, and o-
 thers did the same for sauing of their goods. For after
 that the Anabaptistes had gotten the vpper hād of their
 aduersaries, they dispossessed the of their goodes. This
 was about the end of december, and now came they a-
 gaine furth of their secret corners, of which we spake
 before. And being gathered to gether in the market pla-
 ce, they made a great shout, commanding all y were not
 rebaptised to be blame, as paganes, and wicked persones.
 After this they toke the artillerie, and munition of the
 citie, and also the towne house, not without doing vio-
 lence vnto many. The others on the other part, for sa-
 uing of them, & theirs from iniuries, got them selues
 vnto

vnto a nother certen place of the citie, that euer was wel fensed, and toke manie of y^e Anabaptistes. This conflict against the Anabaptistes, which enioyed y^e market place, and had fortified it round about, continued so long, while pledges being deliuered on both parties, they came to a composition, wherein was agreed, that euerie one should holde his religiō to him selfe as him lyked, and returne to his house in peace. In the meane ceason, Rormā, & Bernard Knipperdoling, which was the chiefe author of this faction, although they semed to haue allowed this composition, yet notwithstanding they priuely sent leters to villages about, willing all those that were of their secte, y^e leauing their goods behind them they should with all spede repaire to the citie to them, promising y^e what soeuer they should lose, should be restored vnto the tēne fold againe. many entised through these greate, and plentifull promises, came vnto Monster, both men, and wemen with an assured hope to obtaine no small benefite, but chiefly they of small substāce, which were not able to kepe their houses. The citizens, and chiefly those that were of some reputation, when they saw that the citie beganne to be filled with strangers they with drew them selues as well as they could, leauing behind them the Anabaptistes with the mingled people. This was in februarie about shroftide 1534. Thus one partie growing weake by their departing, the Anabaptistes chose new Magistrates, suche as were of their owne opinion: They made counsellors also, amōg whome was Knipperdoling. Not long after they inuaded the temple of saint Maurice in the suburbs, and they burnt it, withall the houses about it they spoiled all the temples about it also, and defaced the great church within. This done, they began to runne on heapes about the citie, in the stretes, crying, first: Repent: and immediatly after they cryed, Hie you hence, ye wicked persones, except ye list to aduēture your liues. At the same time they ranne about

This was a wicked passion which God reuenged.

the Citie in hames, and chased out of the Citie all such as were not of their secte, without any regard of age, or kinde, after such a sorte that in this turmoill, and hastie flight, many women were deliuered before their time, and immediatly they teke the goods of those whome they had chased out. And althogh that this chanced the day before the bisshope laide siege to the Citie, yet notwithstanding when certaine of the companie of those that fled, fell into the handes of the bisshop, they were taken as ennemies, of which companie some were put to death, among whome were take one or two preachers of the Gospell. And when Peter wirtam, of whom we spake before, was in danger of his life, he was saued through the sute of the Lantgraue. Now the residue of the townes men moued thereby, which were good men, beholding present danger to fal vpon them though they wold forsake the Citie, ful fore against their willes (and as it were constrained) they taried still. At y^e time their chief Prophet (for that name they vsurped) named Iohn Mathew commanded, that euery one which had any gold, siluer, or mouable goods, they should bring it forth to be in common, vnder paine of heading. And to this vse there was a publike house ordeined. The people was greatly astonished with this sharpe commandement yet notwithstanding they obeid it. And it was not best for anie to vse deceit in this thing, or to kepe any part backe for they had two prophesying maidens, w^h declared, if any deceit was vsed. And they were not onely content thus to do with their owne goods, but also they vsed the gods of others whome they had drinen out, after the like maner. After this the same Prophet gaue in commandement, that none should haue, or kepe to him self any booke, sauing the Bible, and that all other should be broght forth, to be rased, and destroyed: This commandement, he said, was giuen him from aboue vpon this a greate number of bookes were broght forth, and burned

burned. It chanced, in that time, that a handycraftes man named Hubart Turteline, had spoken in mockage against those that called them selues prophetes. This being knowen, they called the multitude together, and commanded them to come in harnes and streight way they accused the man, and cōdemned him to death. With this the people was greuously moued, and stricken with feare. The chief prophet (a fore named) toke the poore man, which being downe on the groude, he stroke him with a speare, without giuing him his deathes wounde, althogh he ranne vpon him with a greate violence. Then he commanded him to be caried into an other place, and taking a yong mans halfe hake that stode by him, he shotte him through, lying on the ground. And because that yet he died not out of hand, he said, that it was shewed to him frō heauen, that the time of his death was not yet come, and that God wold pardon him of his offense. But the poore man within few dayes after dyed. When the prophet heard of his death, he toke a long speare, and ran with it about the Citie, crying that God the father had commanded him to driue the enemy out of the Citie. And whē he came neare vnto the campe, a certeine soldour slew him. And notwithstanding that this was the seconde time of bewraying of their falshode, yet the residue of his fellow prophetes had so bewitched the people, and they so set out the mater vnto them, that the common people toke the mater verie heauily, and said, that surely some greate plague should fall vpon them, for the taking away of so notable a man. But the next prophete after him, named Iohn Leyden, willed them all to be of a good courage: for (said he) it was lōg before shewed me that he shoulde dye after that maner, and that I should take his wife in mariage. Two dayes before Ester they ranne into the temples, and rang all the belles at once. Within few dayes after Knipperdoling prophesied, ȳ those which were set aloft should be brought

downe, and the other should be exalted, from a vile, and base estate. After that he commanded that all the temples should be cast downe, affirming with muche grauitie, that commandement to haue come from God. Immediately the thing was obeyed, and that commandement celestial (as he termed it) with all diligence put in executiō. About the same time, the fore named Iohn Leiden toke the sworde that serued for the heading of the offenders, and gaue it to Knipperdoling, and made him hangman, for so (said he) it was determined of God, that he which was one of the chiefe Ruelars before, and of the counsel should now be in the lowest place, and be made hangman. Knipperdoling was nothing offended with the mater, but toke the office thankfully vpon him. Now when the bishoppe had certaine monethes borne all y charge of the siege him selfe alone, Hermannus the Archbishop of Collen, and Iohn Duke of Cleue sent him for ayde, money, and gunnes with a certeine companie of horsemen, and footemen. The Archbishop of Collen him selfe came also to the campe, to sit in counsel with them, and not long after, the citie was besieged, in sondrie places. And when there was no hope to winne it by force, they made 7. rampers about the citie, to kepe it from victuales, furnishing them with footemen, and horsemen, which should remaine there all winter. The bishop of Monster (for the maintenannce of the siege, and warre against the towne) required ayde of the Princes about the Rhine, as the next neighbours, and to whome the mater also did belong: for which cause they gathered them selues together at a citie Called Confluence, the 13 of December. 1534. After this vnprofitable beseging of the citie: Iohn Leiden fell into a slepe, and dreamed the space of thre daies, and when he awaked, he spake neuer a worde, but onely required, paper to be brought vnto him, in which he wrote 12. mennes names, among whome were certeine of noble birth, which 12 should rule as chiefe
 headers;

heades, as it was among the Israelites : this he said , was the will of the heauenlie father. When as by these twelue there was a way made for him to be king, he put forth the certeine articles vnto the preachers , and willed them, that if they could , they should confute them by Gods worde, or els he wolde publish them vnto the multitude, and so of them they shoulde be alowed, and established . The somme of them was this, that a man was not bounde to one wife onely, and it was lawful for any man to haue as many wiues as he wolde. But when the preachers withstode this sentence, he called the into the counsell house, and with the 12 reulers. And whe they were all come thither, he put of his cloke, and threw it on the ground, and with it the new testament: by those (as it were) signes, he testified, and sware, that that article which he had put forth was reueled to him from heauen , and therfore with terrible wordes he threatened them as that God wold not be merciful vnto them, vn-
A sufficient assurance for anabab.
 lesse they wold alow them. At the length, they agreed, and the preachers for thre daies together, preached onely of matrimonie : Streight waye Iohn Leiden married. 3. wiues, whereof one was she of whome we spake before , the wife of the greate prophet Iohn Mathew. With this example, others did folow, so that it was counted laudable to marie often. But diuers of the citizens, that liked not their doings (asigne being giue through the Citie) they called all the louers of the Gospel into the market place. Then toke they the prophet, and Knip perdoling, with all the preachers. which thing when the commonn people heard of , they armed them selues, and reskewed those , that were taken , killing with great torment, to the number of fiftie persones: for they tied them to trees, and postes, and so shot them through. For the greate prophet cried , that all those that wold do acceptable seruice to God: should throw the first dart others were killed after another maner. The 24. of Iune there arose a new prophet, which by his occupation was

a goldsmith. This prophet called the people into the market place, and there he said vnto them, that it was the commandement, and will of the heauenly father that Iohn Leide should be the Emperour of the whole earth, and that he going forth with a mighty armie, should kill all the Princes, and kinges of the earth, shewing mercie onely to the common people (that is to saye, all those that loue righteousnes) and that he should possesse the seate of his father Dauid, vntil the father should requite the kingdō of him. For, said he, the wicked being put downe, the godly shal here reigne in this life. And when he had published these things openly, by and by, Iohn Leiden fell vpon his knees, and holding vp his hands vnto heauen, said, It was manie daies ago (my brethren) that I did know of this, but I wolde not declare it, and now God hath vttered it vnto an other, that ye might the better credite it. This man obtaining the kingdome by this craft, immediatly he put out of office the forenamed 12. And after the maner of kings, he chose vnto him noble men, and commanded that there should be 2. crownes of fine gold made for him, a scepter, a skabbard, and chaine of golde with other such like ornāmentes. Furthermore he appointed certeine dayes, in the which he wold openly heare all mennes matters, that had any thing to put forth vnto him. So often as he came abroad, he was accompanied with his officers, and noblemen of his court. next vnto him folowed 2. yong mē on horse backe, and he on the right hand bare a crown, and the bible, the other on the left hand, a drawen sworde. The pompe of his chiefe wife (for he had mo at that time) was after the same maner. In the market place there was an high throne made for him, couered with cloth of gold. The actions and complaints that were brought before him, for the most part were of mariages, and diuorcementes, which then were most frequent, and after such, a maner, that not a few which had before liued together a long time, were then

then diuorſed. It came to paſſe, that on a certeine day as the people were in the market place verie thicke, and thronging together to heare, Behold, Knipperdoling, leaped vp, and creeping vpon the heades of the people with his handes, and fete (for they ſtode ſo thicke) he breathed in the mouth of euerie one of the, ſaying to one, after another, The father hathe ſanctified thee, receaue the holy ſpirit. An other daye he leading the dance before the king, ſaid, thus was I wont to do with my harlot, but now the father hathe commanded that I ſhould do the ſame before the king. But becauſe he did it ſo often, and neuer ended, the king being offended went his way. Then hattily he went into the throne, and behaued him ſelfe like a king. But the king coming in the meane while, thruſt him out, and cauſed him to be kept in priſone three dayes. During the ſiege they ſet out a booke, naming it y^e reſtitutiō, in which booke beſides other things, they ſay: The kingdome of Chriſte to be ſuche afore the iudgement daye, that the elect, and godly ſhal reigne, but the wicked, that they ſhould be deſtroyed euerie where. Alſo that it is lawful for the people, to put downe the ciuile powers: and that althogh the Apoſtles had no commandement to take iuriſdiction vpo them, yet notwithstanding, the miniſters of the church now, ought to take the ſworde into their handes, and by violence to ſet vp a new common wealth. Alſo that none ought to be ſuffered in the common wealth, that is not a true Chriſtian: that none can be ſaued, vnleſſe he put all his goods in common, without poſſeſſing any thing proper vnto him ſelfe: that Luther, and the Pope be falſe prophetes, and of the two Luther to be the worſe: and that the mariage of thoſe which are not illuminated by the true fayth, is polluted, and impure, and ought to be takē for adulterie, and fornicatiō rather the mariage. Amōg other mē Melanctō, Iuſtus Ionas, & Vrbanus Rhegius, withſtode their doctrine, as it appered by their plentiful, and excellēt writings

Within few wekes after the new prophet, of whome we spake before, blew a trompet in all the stretes, and commanded y^e all the people should come in to the church yarde of the great tēple all harnesed: for the wicked were to be driue forth of the citie. When they were come thither, they found a supper prepared, and by commandement they sate downe at the table to the number of 4000. After they had supped those y^e kept the watch, about 1000. supped also. The king, and the Quene, with their household serued, the supper being almost ended, the king gaue bread to euery one, saying: Take, and eate, shew forth the death of the Lord. And the Quene giuing them the cuppe, said: Drinke, and shew forth the death of the Lord. This being done, the new prophet (of whome we spake before) went vp into the pulpet, and asked of them all, whether they wold obey the word of God or no. Whereunto when they had all said, yea, he said: The commandement of the father is, that there be sent forth 28. preachers which shal go into the foure quarters of the world, and preach the doctrine that is published in this citie. And then by order he named the, and the places, to which they should euery one go, Syxe were sent to Ofembirge: as many to warendorfe: eyght to Sufat, as many to Cossfeld. The king, and the Quene supped afterwarde with the seruitours, that had serued at the table, and with them that were ordeined to go forth. When supper was in doing, the king rose, saying, that he had a busines to do, commanded him of the father, and by chance there was a souldioure taken whome the king accused to be a traitoure as Iudas was, and with his owne hand he stroke of his head. This done, he returned to supper, and tolde merely of his goodly acte that he had done. After supper, those 28. preachers were sent forth a litle before night. And besides for the finding of them, there was giuen to each of them a piece of golde, with a charge, that wheresoeuer their doctrine was not receaued, they should leaue those pieces, in a
witness

witnes against the of their destruction, and euerlasting damnatiō, because they had refused peace, and a doctrine so wholesome. When they came to the places appointed vnto them, they cried in the townes that men should repent, or els they should perish out of hand. They spred their garmētes vpon the ground, before the Rulers, and cast vpon them their pieces of golde, which they had receaued, affirming, that they were sent of the father to bring them peace, which if they wold receaue, then they willed them to put all their goods in common: and if they refused, then, by this signe, and (as it were) a marke, they wold witnes their euil dede, and vnthankfulnes. For behold the time (said they) spoken of before by the prophetes, in the which God will that righteousness shall reigne vpon the whole earth, is come. And when the king shall haue fulfilled his office, that iustice doeth rule in euerie place, then shal it come to passe, that Christe shall giue vp the kingdome to the father. They speaking after this maner, were takē. and (in y beginning by gentlnes, and after with tormentes) they being asked of their doctrine, & life, & of y strength of y citie, answered, that they onely had the true doctrine, which they wold mainteine with the perill of their liues. For (said they) from the time of the Apostles, the trueth hath not bene truly preached, nor any iustice vsed: also that there were 4. prophetes, two iust, Dauid, and Iohn Leiden, and two vniust, the Bishop of Rome, and Luther, who was the worst of bothe. They being asked, why cōtrarie to their promise they had driue y innocentes out of their Citie, occupying their goodes wiues and children, & by what place of the scripture they wolde proue that their fact to be well, and iustly done? they answered, that the time was come, which Christe spake of, that the meke should posses the earth, and that in lyke case God did giue the goods of the Aegyptians to the Israelites. Afterward they tolde of the munition, and victualles, that were in the citie, and the mul-

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ritude: and also that many in it had aboue fīue wiues a pece, adding this, that they looked for armies of mē out of Friseland and Holand, which when they were once come, the king would set forth with all his host, to bring the whole worlde vnder his power, and subiection, after that he had killed all the kings therof, for not ministering iustice. When they had bene reasoned withall after this maner, and they continued in their purpose, and wolde acknowledge none other magistrate, then their king, they were all put to death, sauing one that escaped. The Citie was so hardly, and so straitly beseged that none could ether go in, or out. Wherefore the citizens fearing famishment, and seing the danger that they were in, they thoght to haue taken the king, and to deliuer him to the Bishop bound, but he getting knowledge, therof, chose 12. out of all the multitude, suche as he thoght to be most faithful vnto him, and called them captaines, and to eche of them he appointed certeine quarters of the Citie to defend, and garisons of men to kepe the people from rising. More ouer he promised to all the multitude, that by Ester the siege should be remoued, and that they should be deliuered from the necessitie that they were in. But vnto them which he had chosen to be captaines, he promised much more largely, that they should be lordes, and gouernours ouer many things, naming the Towres and land that he wold giue to eche of them. Also he said, that only the Lantgraue should be pardoned, because he hoped that he wold take his part. We spake before of the Conuention (appointed at Confluence) of the noble men, in the prouince of the Rhine, in the moneth of Decēber. Vnto which companie (of his owne good will) the Duke of Saxon Elector Iohn Frederick ioyned him selfe. In this Session, it was concluded, that for the present ayding of the Bishop, there should be appointed furth 300. horsemen, and 3000. foote men, for sixe monethes. The Countie of Oberstē named Vllrik was made general

neral captaine ouer this armye, and of the whole warres. It was also there ordeined, that the whole estates of the Empire should be desired to ayde in this mater. and because the Emperour was in Spaine, that Ferdinā dus the king should be desired, for this mater to appoint a cōuention in y^e moneth of Aprile. And also they sent leters vnto the Citie besieged, willing them to giue o- ner their entreprife, being so vnhonest, and wicked, as nothing could be more: which thing if they wold not, nether submit them selues againe vnder their lawfull magistrates, they should be sure that the Bishoppe which now kept the siege, should haue the whole helpe of the Empire against them. This was about the end of December. They gaue answere the 13. of Ianuarie, in the yere of our Lord 1535. with manie wordes, but nothing to the purpose, yet so, that they praysed, and defended their entreprife: and as touching, that which was laid to cheir charge, for their creating of a king, they made no answere at all, but in priuate leters written to the Lant- graue they laboured to excuse them selues, speaking many wordes of the slaughter, and destruction of the wicked, and of the deliuerance and reigne of the godly in this life: with these letters they sent also vnto him the boke, wherof we spake before, called the restitution, and aduertised him to repent, and not to make warre (as did the other wicked Princes) against them, which were innocent men, and the people of God. The Lant- graue when he had red their leters, & their boke, he noted those pointes that were not allowable in the same, and gaue charge to certen of his learned men, that they should answere them. And because they (in few wordes, and verie darkely) affirmed their king to be more chosen of God, then by them, he asked them, why they shewed not y^e places of scripture, w^{ch} made thē think it lawfully done, & why they cōfirmed it not before by some miracles, & signes aboue nature. For said he, God

shewed by all the prophetes long before, of the coming of Christe, so that it was not onely euident, of what house, and linage he should come, but also in what time, and where he should be borne. They did also desire that their cause might come in question. Vnto y^e which the Lantgraue answered, that it was to late, seing y^e they had taken the power of the sworde into their handes, and had bene the authors of so great calamitie. For, said he, all men may plainly see, what is their meaning, to wit, the ruine of all lawes, and common wealthes: and as their beginning is wicked, & cursed, so also is the desiring of their mater to come in question, nothing but feined, and dissembled: also that he had sent vnto them faithful Ministres, by whome they were wel, and godly instructed. but seing they had refused their doctrine, giuing ouer obedience to Magistrates, possessing other mens goods, hauing manie wiues, chosing vnto them a new king, denying Christe to haue taken the nature of man of the virgin Marie, affirming man to haue fre wil, forcing men to put their goods in common, denying pardon to those hat sinne: all these opiniōs to be vterly repugnant both to the law of God, and of mā. After they had receiued this answere, they answered againe in writing, & withall they sent a booke, set forth in the dutch tongue, of the mysteries of the scripture. In their Epistle they published their cause againe anew, and defended their doctrine to be good in their forsaide hoke. They deuided the whole course, and ages of the world into 3. partes, and the first age, as from Adam, vntill Noach to haue perished with the flood, the seconde, in which now we be, to perish with fyre: the third they saye shalbe new, in the which righteousnes shal reigne. But before that the last age shalbe reueled, this that now is, must be purged with fire. But that (say they) shal not come to passe before Antichrist be disclosed, and his power be vterly put downe: Then shal the ruined seate of Dauid be erected againe, and Christe shal reigne vpon the
earth

earth and all the writings of the Prophetes, shalbe fulfilled: And as touching this present age, it is like to the time of the which Isai speaketh. For iustice is put to silence in it, and the godly are afflicted. But now the time of libertie, and deliuerance from so many, and great calamities is come, as it came vnto the Israelites, being in the captiuitie of Babylon, and the wicked shal receaue the full reward of their wickednes, as it is prophesied in the Apocalypse: but this restitution to go before the world to come, to the end that all the wicked being oppressed, the seat of iustice might be prepared. When the Lantgraue had redde ouer their booke, he gaue charge to certen Ministers, of his Church to answer vnto it.

In Februarie the famine was so great in y^e Citie, that diuers perished with hunger. One of the kinges wiues, being stricken with pitie towards the people, spake by chance vnto the other womē, and said, that she thought it was not the wil of God, that the people should so dye for lacke of sustenance, The king, which had good prouision in the house, not onely, to serue his necessitie, but also to waste superfluously, knowing of this, he broght her into the market place, with all the residue of his wiues, and there commanded her to knele downe vpon her knees, and then he cutt of her head from her shoulders: and yet not so content, after her death he defamed her with whoredome. This being done, his other wiues beganne to sing, and to giue praises to the heauenly father. Then danfed they, and the king led the dance, & he exhorted the people also (which had no other victualles left, saue onely bread, and salt, that they should dance, and be of good chere. Now when the day of Ester was come, and that there appered no signe of deliuerance, the king, which had made them so many goodly, and large promises, that he might finde some meanes to excuse him selfe with all, he feined him selfe to be sicke, sixe daies together, which daies being ended,

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he came forth vnto the market place, and said vnto the people that he had ridden vpon a blinde asse, and that the father had put vpon him the sinnes of all the multitude, so that they were all made cleane, and purged from their sinnes, and that this was the deliuerance promised by him, with the which they ought to be content. Among other things that Luthere caused to be printed, in that time speaking of those that were besieged in Monstere he said thus: Oh what shall I say, or how shall I bewaile this vnhappie people: y thing it self doth declare, that they be possessed with many deuilles, but we ought to giue praise to the merciful goodnes of God for althogh, that Germanie hath deserued for the contemning of the Gospel, hatred of Gods Name, and shedding of innocent blood, to be grievously punished by the hand of God, yet notwithstanding he hath bridled y force and violence of Sathan hitherto, not suffering him to rage at his pleasure: but hath mercifully warned vs: ad by this foolish tragidie of Monstere called vs to amendement of life. for except that God did brydle hym and drawe hym backe, I dout not, but that most subtile and craftie spirit wold haue handled this mater farre otherwise. But now when as God hath thus restreyned hym he is not able to do so muche as he wolde and as he desireth, but so farre as God permitteth him, he fretteth & rigerth. For the deuil which desireth to destroy the Christian faith, goeth not this way to worke to giue libertie, for men to haue many wiues at once. for he knoweth well that men do abhorre it, it is so open, detestable, and filthie a thing in all mennes eyes, The Politick and ciuil gouernement may this way be troubled: but to invade the kingdome of Christe withall; there must be other maner of weapons and enginnes vsed. for he that wil go about to flatter y people by fraude and deceit. he must not be desirous to reigne, not to declare him self a tyrane (for all y world reprobeth that, and seeth to what end such enterprises

ses do tend) but he must come by some priuie meanes: as by holie speakings, his garmets homelie, and not ly-ke vnto others, a graue countenance his head hanging to ward the ground, in abstinence not touching money, not eating flesh, refusing marriage, esteeming ciuile gouernment, and bearing of autoritie to be a prophane thing, to refuse to beare rule, and to professe hym self to be of a singulare and lowlie spirite: this (I say) is y^e readie way or meanes which may deceaue euen the verie wise, and all by simulation and subtiltie to aspire to the highest reigne vpon earth. But to vsurpe autoritie wth vnshamefast extremitie, and for filthie desire to take as manie wiues as he list, this is not the craft of any practised deuil, but of some rude and late sprong vp spirit, or at least if he be of any experience, yet God hathenow so tryed hym in chaynes that he can no more subtelly deceaue: which thing the Lord doeth to the end that we should reuerence his Maiestie, and that we should be first stirred vp to repentance, before he let lose the bridle of some more expert deuil, which surely shall assault and besiege vs much more sharply and with greater furie. For if this litle master deuil can stirre vp suche a troulbe, what shall y^e great doctor deuil of bothe y^e lawes do when he shall come and practise all his power against vs: Wherefore this homelie deuil that is of so smal experience, is not of vs greatly to be feared. And I do also think, that all the inhabitantes of Monster do not allow their toying folie, but that diuerse of them do greatly sorow, which (not without many sighes and teares) do look for deliuerance at gods hand, as it hath bene sene afore in the seditions of the bowres. And I wolde to God there were no deuil in the worlde of geater craft then this deuil of Monstere is, provided that God take not his worde from vs. For I suppose there be but verie few, that wil giue credence to this so grosse and vnlearned a master.

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But in dede when God is angrie or displeased, there is no error so foolish, vnlikely or out of order which Satan shal not perswade some to beleue, as we se to be brought to passe in y^e doctrine of Mahomet. For thogh all their teaching is fond, yet not withstanding the light of Gods worde being quenched, it toke strength, & hath spread furth it self so large and mightie, as we se it this day, and the like had come to passe in Germanie, if God had not put doune the enterprise and counsel of Muncere. For with the least sparke that is, Satan can make a great flamb (if God do suffer him) and a better way to quench it withall there is not, then with the worde of God. for when the weapons of the ennemie are ail together spiritual, he can not be ouercome with a multitude of horses, or any enginnes of warre. But our Princes and Bishoppes worke otherwise. for they hinder the doctrine of the Gospell, which is the onely way, whereby y^e myndes and heartes of men may be healed. And in the mean tyme they violently tormēt them to plucke the bodie from the deuil, leauing to him the principal part of man, w^h is his heart and soule, vsing the mater as the Iewes did, which thought to extinguish and put doune Christe by the punishment of the crosse. But now as touching the common brute and writings that go of Monster, I haue no doubt, but that it is so as it is reported: and that which they them selues haue written of late, maketh me fully to beleue it, in which they paint out liuely their owne furie and madnes. first of al they teach of the faith verie foolish and absurde things, and of Christ as thogh he tooke not flesh of the virgine Marie and yet they confesse him to be of the sede of David. But they vtter not their myndes fully: and without doubt Satan doeth nourish some monstre which may easily be perceaued by this which they say, the sede or the flesh of Marie can not deliuer vs. But in vaine is their trauaile, for the Scripture witnesseth.

nesseth Christe to be borne of y^e virgine Marie. Which saying in all languages is referred to the frute, which being conceaued and fashioned of the flesh and blood of his mother, is borne into the worlde. Also they shewe furth their ignorance, in that they condemne the first baptisme, as a profane thing, esteeming it not as the institution of God, but of man. But if it be so that all maner of things ought to be cōdemned and put away, that ether the wicked haue or do giue, then do I meruell that they cast not away the gold and the siluer with the other goods, that they took from the wicked, and deuise some other meanes to liue by. for as these things be the creatures, and worke of God, so is Baptisme also. when the wicked man sweareth he abuseth the true name of God: and if the name of God be not true to him, then he offendeth not, he that killeth, robbeth or spoileth, he transgresseth the commandement of God, but if the commandement of God be not true vnto him, he sinneth not. Euen so if the first baptisme be nothing, then the receauers of it haue not offended. Wherefor then do they so much detest the first baptisme, as a wicked thing, where as notwithstanding they affirme it to be nothing? Also if the mariages in times past ought to be takē as whoredom and adulterie, as they say, because they were contracted of them that wanted faith, I pray you, do they not cōfesse, them selues to be the children of harlottes? Now if they be bastards and vnlawfully begotten, how cometh it to passe that they inioye their Citie and the possession of their fore fathers? It were mete therefore, seig they be such that, they should haue no enteres into y^e heritages of their ancestors, but that in this new kide of marriage, that they are entred into, they should gett vnto them selues new goods and richesse, which might beare a more honest title. for it is vncomelie for these holie and religious men that they should liue with the goods of harlottes, and miscreantes, or that they should winne them to them selues frome others by violence.

and robberie. And as touching their kingdome, w^{ch} is to be laughed at, there is so much wickednes in it, and so manifest, that we shall not nede to make many wordes of it. And truely for those things, whereof we haue spoken, as we haue treated more then inough, so also more then nede, considering that it hath bene so plentifully and largely set furth by others. Now when they in the Citie were come into this case, that diuerse of the daily died for hunger, and that many also departed from thence, and came out so weake and feble that the enemies had pitie vpon them, the captaine sent worde to y^e townes m^e that if they wolde deliuer to them the king & certen others, they them selues should be perdoned. The citezins, althogh they had good will so to do, yet durst they not go about it, the crueltie of the king was so great, and the watch was kept so streitly. for the king was so obstinate, that as long as there remained any thing for him to eate and a few others, he was fully bent not to yelde. for which cause the captaines sent word againe and commāded them that from thēce furth, they should not send any furthe of their citie, nor so much as children or women. This was in the calēdes of Iune, the day folowing they made vniuste compleining that their cause might not lawfully be heard, and that they were wroḡfully afflicted aboue measure, also profering them selues to submission, if any could shew them wherein they offended: f^urther more they expounded a certen place of Daniel, as of the fourth beast much more cruel then the others, the conclusion of their leters was this. That God aiding them they wold stand to the trueth which they had confessed, but all this was written at the kings commādemēt. Now when all things were come to the extremitie in y^e Citie, there were two that fled from thence, of which one was taken of the soldours, the other came to the Bishope vnder safe conduct, both these shewed, how the Citie might be taken. The Bishope & the genecial captain hearing the words of these two fugitives, and weying the mater, the xxii

of Iune they talked with them of the Citie, aduertising them to yelde them selues into their hands, and to saue the multitude, which perished with hunger. Answer was made in the presence of the king, by Roteman, that in no wise, they wold giue ouer frome that w they had begonne. Two daies after about the xi houre in the night the armie came nere to the Citie without making any noise: by the aduice of the two fugitiues, certen chosen soldiours passed the ditch, and came to the trench, killing the watchemē: other folowed after these, which founde a litle gate open through which they entred into the Citie to the nōbre of fīue hundreth with certein capteines and standers. Thē they of the Citie came running vnto that place, and with great paine kept they y residue of the armie out which wolde haue entered, and shutting the gate, they fel vpo them that were come in w a great rage, and killed many of thē. And when the cōflict betwene them had indured two houres, verie sharp and furious, the soldiours that were inclosed, did burst open the next gate which was not kept with any great strength, and so made they an entres in for their fellows, which streight way entered in by a great cōpany. The citizens resisted them a litle at the first brunt, but they gathered thē selues together in y market place: & being in dispaire of any victorie (many of them being slayn at y first bursting in) they desired and intreated for mercie, w was grāted vnto thē. The king and knipperdolin were taken the same tyme: Roteman disparting of his life, ranne amōg y heape of y ennemies, & was so thrust through, rather thē he wolde fall a liue into their hādes. Whē y Citie was takē, y Bisshope tooke to hī self half y spoile & y ordināce: afterward he discharged y armies, reseruing onely to hī self two ensignes for defence. Thē was there an other cōuēction of the Empire at Wormes y fiftenth of Iulie, wherein king Ferdinādus by his embassador proposed & demāded, whether any thīg els were to be done concerning y rooting out of y Anabaptistes, seing y rowne was alreadie takē: he also aduertised

them that the Princes ought to aske counsell of the Bishoppe of Rome: wherunto they answered that it was alredie provided by certen edictes, what was best to be done to the Anabaptistes, and that the Emperour had asked counsell of the Bishop after then once, nether could he do any more in the mater. In the same conuention the Bishop of Monstere desired his charges & losses to be recompensed, compleining that the money promised was not payd. but when no thing els could be determined, few of the nobles being present, an other conuention was called in the same place, the first of Nouembre, wherein the things concerning the warre and the charges thereof might be knowen, wherein also it might be decreed what forme of common welth were after to be established at Monstere. When the day was come, the Embassadour of king Ferdinadus briefly repeted the causes of that present conuention, to witt, that amōg other things it might also be deliberated, how y Citie newly conquered, might from thence forth continue in the olde religion. After these things the Bishoppes legate sheweth what great charges he was at, al the warre tyme, how greatly he was indebted, & how it was necessarie (y Citie being now takē) for the auoiding of tumultes and other dangers, to build two Castles in the Citie, with strong holdes al which thinges he desired to be considered. To these thigs answer was made, y y Bishoppe had taken the greater parte of the spoile with all the ordinance and goods of the citizens which wholie appartained to the commō welthe of the Empire, therefore that it was reason, the value should be counted and communicated with the charges, & what other things were necessarie besides, should also be considered. After it was determined, that the Bishoprike of Monstere should be vnder the Empire, after the ancient custome, and that al the nobilitie should be restored, and the citizens also which had departed to other places, so they were not Anabaptistes. that the Bishoppe should set forth the religion

gion according to the decre of the Empire : that in the beginning of the next spring the embassadours of the Princes should go to Monstere to know the state of the citizens and to kepe them in sauegard, to pull doune all the forteresses, which the Anabaptistes had crected, and & that the Bishop also should pul doune the Castles which he had builded in the citie, & that he should without delay put to death the king with knipperdoling, & Crechting, y prisoners without reteining them any longer. As for that which we said was determined of religion, the duke of Saxone, the Lātegraue, Wirtemberg and Anhold, testified openly that they wold not cōsent, to it : the citezins also professed the same, nether wold they haue the old forteresses of the towne distroied, but they consented to the pulling doune of the new. The king and his two felow captiues were caried hither & thither to the Princes to be gased and laughed at, by which occasiō the preachers of the Lantgraue talked and disputed with the king, chiefly of these pointes, of the the kingdome of Christe, of Magistrates, of iustificatio, of Baptisme, of y supper of the Lord, of the incarnation of Christe, & of Marriage, and they preuailed so much by the testimonie of the Scriptures, that althogh they did not altogether conuert him, yet they so bowed and confounded him (notwithstanding his repugnance, and defending his opiniōs) that at the last he granted to the most part of al which neuertheles, is thought that he did but to saue his life. for when they came to him the seconde tyme, he promised, so he might be pardoned to bring to passe that all the Anabaptistes which were in great nombre through all Holand Braband, England, and Friseland, should kepe silence, and in all thinges obey the Magistrates. Those same men also disputed w the kinges felowes bothe by communication and writing, of mortificatiō, of the Baptisme of infantes, of the communion of their goods, and of the kingdome of Christe. When they were come to Telgate, the Bishoppe

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asked the king by what auctoritie he arrogated to him self such libertie ouer his Citie & people? who asked him againe, who gaue hī auctoritie & power in y^e Citie and whē the Bishopp answered that he obtained that iurisdiction by the consent of the congregation and people, euen so, saith he, was I called thereunto of God. Thē were they caried backe againe to Monstere the twentie of Ianuary, where eche of them were put in a seuerall prison. The same day came the Bishop thither with the archbishop of Collē, and the embassadours of the Duke of Cleaue with him, two daies after they were exhorted by godlie admonitions to conuert from their errors. And in dede the king aknowledged his sinne, and made his recourse to Christe by praier, the other two wold not confesse that they had offended at all, but obstinately defended their fals opiniōs: the next day after, the king was broght forth into an high place, and bound to a poste, where were present two executioners with fyrie tongues to torment them with all, the king at the thre first pyntches of the tongues held his peace, afterward crying to God incessantly for mercie. When he had bene torne on this maner for the space of an houre and more, he was thrust through the breast with a sharp sword and died. The same punishment also had his felowes, which being all dead, they were eche of them bound in yron cofers, and hōg vp in the toppe of the towre of the Citie, the king in the middest higher then his felowes by the stature of a man. This fearefull tragedie, in which gods most iust iudgemētes are declared doth teach vnto vs two things. The former, what may the innocēt, and the godlie looke for, if ye may bring your enterprises to passe: and secondarely what doeth the worlde & the rulers now in earth for the most part deserue. As touching you, how so euer for a time ye cloke your crueltie, what simplicitie so euer ye declare in your externall gesture, what so euer ye speake of charitie and lo
ue

ue, and how so euer ye seme to be zealous ouer the truth, yet shall you in the end produce no other frute then these yours fathers haue done before you. If y^e I liſte to note particular ex^{amp}les, I might ſhew in your ſect and amongeſt you to haue bene ſo horrible enormities as more horrible were neuer from the beginning: but leſt I might ſeme to take any pleaſure in accusing particular perſos, I wil not at this preſent write al that I know. Onely (I ſay) that the Church of God may looke for no other thing at your hand, but for conſuſion of all gods ordinances, and for more cruel perſecution then euer yet it did ſuſteine ſince the daies of the Apoſtles. for what your fathers began in Monſter in their purpoſe, you do performe and finiſh: and to that end do you write your bookes, ſome calling all the Scriptures of God in doubt, ſome affirming that there is a more perfect knowledge, then that which is cōteined, or expreſſed in the worde, ſome plainly denying the Godheade of Chriſt Ieſus, and of the holy Goſt, ſome claiming libertie, that no man ſhould be troubled for his conſcience, cloking vnder that title all blaſphemie, and diabolical doctrine. And you now laſt in accusing vs of theſe moſt odious crimes, whereof we be moſt innocent, ye, and your brethern, I ſay, in teaching this your peſtilent doctrine, and accusing vs who gainſtand your deuiliſh errors, do plainly declare, what ye haue already intended, if God by his great power bridle not your furie. And aſſuredly the world and the Rulers of the earth (for the moſt part) moſt iuſtly deſerue ſo to be entreated. As for y^e Church of God, it muſt be ſubiect to the croſſe, euen vntill the comming of the Lord Ieſus from the heauens. But the world I ſay, and the Princes of the earth (which is the ſeconde point, which we haue to marke in this former hitorie) moſt iuſtly deſerue to be puniſhed with ſuche conſuſion as ye intend. For the one, and the other (I meane

the Princes, and the people, cōspired to this day against God, against his sonne Christe Iesus, ad against his eternal veritie. They mainteine impietie, superstition, and idololatrie, they cruelly murder the Saintes of God, and so do they reioyse in all kinde of tyrannie, y Gods iust iudgements can not long delaye punishment. And therfore leauing you Anabaptistes into the handes of him whose power ye can not escape, I am compelled in few wordes to admonish you aswell the people, as the princes, y spedely ye retourne to the liuing God, whose veritie so long ye haue oppugned, whose religion ye gainstand, and true messingers, ye persecute, or els persuaue your selues that vengeance is prepared. He will not entreate you, as he hath done his afflicted Church, and deare childre: that is, he will not call you to repentance by a fatherlye correction, the end wherof shal turne to your cōfort. Not so, not so, but as ye haue still rebelled, and dishonored him, so will he powre forth the contempt vpon you, in the which ye shal perish both temporally, and for euer. And by whom doeth it most appeare, that temporally ye shalbe punished, of vs, whome ye banish, whome ye spoile, and robbe, whome cruelly ye persecute, and whose blood ye dayly shed? There is no dout, but as the victorie w ouercometh the worlde is our faith, so it behoueth vs to posses our soules in our patience: we nether priuely, nor openly denie the power of the ciuile magistrate: we do not claime the comunalitie of all things in this life: the pluralitie of wiues we do abhorre: we wold not destroye gods ordinances, and Pollicie, by him established, in common welthes, but we hate, & detest all such confusion. Onely we desire the people, and the Rulers to be subiect vnto God, and vnto his holy will plainly reueled in his most sacred worde. And therfore of vs, I saye, ye are and maye be without all feare. But what ye may loke for, if the Anabaptistes shal atteine to their purpose: the confusion, and tyrannie vsed by those of whome we haue spoken, is, and may

may be a glasse, wherein ye may se your iudgement, & end most fearfull, vnlesse that vnfeinedly ye repent. Flatter not your selues, that ye be able at all times to preuaile in battel by strength, because that in nomber ye be manie, or because those Princes of Germanie preuailed against that most miserable, & most wicked sort of enraged Anabaptistes. Consider, consider depely in your hearts, that when God will punish, no multitude can resist. At that time God gaue victorie to the Princes, and did suppress the furie of those wicked men, not because the Princes were iust, and had deserued suche a benefite at gods hand, No, the most part were wicked, as their factes since haue plainly declared. But God had respect to his owne glorie, and honour. He did admonish his elect by their examples to beware of such poison, and did also by such confusion, call you to repentance. Of late yeres before was the Euāgile of Christ Iesus reuiued in Germanie, the haruest of the Lord was not come to ripenes, & therfor for his owne names sake he wold not suffer that pestilēce so sodainly to preuaile. But now seing that of so long cōtinuance from wickednes ye proceed to open contempt of God, and of his true religion, shall he suffer you to rage without punishment? No, his iustice can not. And what instrumentes can God, (I say) finde in this life, more apte to punish you, then those that hate, and detest all lawfull powers, and do thirst nothing more, then such confusion as before ye haue heard? God will not vse his saintes, and chosen children to punish you. For with them is alwayes mercie, yea, euē althogh God haue pronounced a curse, and maledictiō, as in the Historie of Iosua is plaine. But as ye haue pronouced wrong and cruel iudgement without mercie, so will he punish you by suche as in whome there is no mercie. Tremble therfor, and cōuert vnto God, if that ye think to escape vengeance, confusion, and shame, bothe temporal, and for euer. Now to the conclusion of your boke. Thus ye finish.

450 AGAINST THE ADVERS.
THE ADVERSARIE.

The
47. se-
ction.

Iudge now gentle reader uprightly, and here I commit thee to God, beseeching him to open the eyes of thy minde, that thou maiest know the truth, in this, and in all other matters necessarie to thy saluation.

A N S W E R.

As you will all men to reade, and to iudge with indifferencie, euen so do we, requiring of God not onely y^e so the eyes of me may be lightened that clearly they may see things appertaining to saluation, but also that by the mightie operatiō of gods holie spirit they may be cōfirmed, and so sanctified in his eternall veritie, that to the end they may continue in the simplicitie of his holy worde: and further, that all men may see to what confusion your doctrine redeth, the ground wherof is your owne vaine imagination, and the end (as before we haue said) not onely the destruction of all gods ordinances, necessarie for this present lyfe, but also the treading vnder foote of the bright glorie of Christe Iesus. For the more that ye extoll fre will, and the vertues of man, the more do ye obscure the iustice of faith, which onely is acceptable in the presence of God, and the lesse do ye attribute to Christe Iesus his death and passion. Yea, some of you are not ashamed in your enuenedomed doctrine, wherein secretly ye traine your scholars, to affirme: That we that now liue after Christes death, haue no other benefite, ether by him, or by his death, but onely an exāple to suffer as he did, O seditious of the serpent thy father Pelagius was neuer so impudent, nether yet did euer the deuil finde anie of his instrumētes (before thee) so bolde, as that against the holy scriptures of God he durst affirme that horrible blasphemie. Darest thou denie, but that the death of Christe Iesus shall to the consumation of all thinges haue the same efficacie, that it hath had frō the beginning? Did not Christe suffer for our sinnes, not for our exāple onely, but because we were not able to satisfie the iustice of God which we had al
offen-

offended, that therefor the punishment of our offenses was laid vpon him? Haue we any more power now, then had his disciples to whome he said, without me ye can do nothing? Doeth not he remaine a soueraigne Priest for euer, after the order of Melchisedech? Is it not he, who by one sacrifice made perfect for euer, such as ether haue bene, are, or shalbe sanctified of that polluted sede, of Adam? Finally is it not he alone, who giueth libertie, saluation, and lyfe to his bodye which is the Church, not in one age, but from the beginning to the end? Satan him self is compelled thus farre to cofesse, and therefor be thou shamed (o thou blasphemous mouth). What other monsters ye nourish, and fede in the stinking denne of your enuenedomed heartes, time wil reuele. And if it shall please God to assyst my weakenes, I will not spare labors to communicate with my brethern, what pestilence lurketh in your enuenedomed doctrine, to the end that all the faithful may auoyde the same. You fearing to forget any thing of your master Castalios scurrilitie, do thus conclude.

THE ADVERSARIE

And as for you (Careles men) you ought to take it in good worth, what so euer I haue said. first because it is trueth. Secondly because, ye holde that all things, be done of more necessitie, then haue I written this of necessitie.

The
48. section.

ANSWER.

To the which I answer, that if the deuill were not a lier, and the father, not of lyes onely, but also of all deceatful lyers, it were not possible, that you who in so manie things haue declared your selues horrible lyers should vainly bragge that ye haue writtē the trueth. For besides those odious crimes, which most impudently, and most falsely you lay to our charge, amongst al the scriptures by you alledged, their are not three which ye do not abuse, yea and in some ye do so openly belye the holy Gost that you conclude contrarie to his expref

Ff. ii.

sed wordes. But when I cōsider, that your Master & father Satan him self eshamed not in the presence of Christe Iesus, to boast, and to bragge, that all the power, and glorie of the earth was giuen vnto him, and that he gaue it to such as best pleased him, whē yet in very dede he had no power to giue to his fellow angelles, and companions of darkenes licence to enter in to the bellies of swine, till that he, ad they were faine to begge that pleasant palace, of him, to whom all power is giuen in heauen, and in earth. When this I saye, I do confidre, I do more lament your miserable blindnes, then that I can stomake against your vanitie, except in so farre, as to the ende, I must saye, that such as obstinatelye denie the plaine trewth of God, are lyers, and the sonnes of thar lier, who first deceaued man, and powred into his hart the same venome, and error which this day ye teach, and mainteine. For he was bold to affirme that wisdom and lyfe was to be found by other meanes then God had determined, yea where God had pronounced death, and damnation, he promised saluatiō, and life, and so do you. For God hath apointed life to none of his elect, but in Christe Iesus onely, ad that by such meanes, as in his holy word expressed, which are trew faith, continuall repentance, abnegation of our selues, of owr owne iustice, and wisdom, ad finally by receauing (of free grace) in Christe Iesus, whatsoeuer we haue lost in Adam. But ye ashamenot to affirme, that the iustice of Christe sufficeth vs not, except that we haue a personall iustice of our owne. How coldely ye speake, or write of his death, of his resurrection of his mediation, and perpetuall intercession, is euident. Your bragging and prowd boasting of your owne iustice, and of your greate perfectiō, are euident tokens how you do agree with Christe Iesus the trueth, and veritie it self, who commandeth vs to saye (not for the fashiō, but from vnfeined heartes) we are vnprofitable seruantes. But some of you in your
ielting

iesting shame not to saye. that ye are not two thousand
 passies, distant from the fulnes of perfection. But this
 your vanitie (your blasphemies excepted) doth not greatly
 offend vs. For a small pricke of of a pinne, or of a nelde
 shalbe sufficiēt to declare that bladders (be they neuer
 so streitly blowen) containe in them selues nothing but
 wind. That by necessitie you haue written your railing
 blasphemies, and most impudent lies we easily confesse.
 For seing that ye are the sede of the serpent (I meane such
 as in your error shall continue to the end) what thing can
 you els do, but of necessitie spew forth the vënom, whē the
 weight of gods eternall veritie beginneth a litle to preesse
 downe your head (for so doeth the serpent whensoever she
 is touched) But why do ye not confidre (seing ye be
 reasonable serpentēs) that like as prowdly ye lift your
 selues against the glorie of the eternall Sonne of God, and
 as ye cease not maliciousely to slander suche instrumē
 tes as in his Church be most profitable, and most wort
 hie of prayse in the eyes of all godly, that likewise of
 necessitie it is, that ye come to ruine, that your pride
 be repressed, and your blasphemous tongues be cōfoun
 ded for euer? seing that God, who hateh all iniquitie,
 must nedes resist the proude, destroy the lying lippes,
 and remoue from his societie suche as declare them sel
 ues enemies to his eternall veritie, the knowldege whe
 rof we confesse with Iob commeth onely by inspiration
 of the holy Gost, and doth not procede from flesh, or
 blood, from studie, care, or wordly wisdome, but is the
 free gift of God reueled to the lytle ones, and comon
 ly hid from the wisest of the world. Which sentence
 wold God that depely ye could wey: for then I doubt
 not, but y^e should clearely se, that to come to Christe
 Iesus, is nether of the runner, nether yet of the willer,
 but of God, who sheweth mercie to such as pleaseth
 him, whose counsellēs eternal, and iudgementes, most

profound, can no creature apprehend and compasse, and therefore ought all the true seruantes of God with reuerence, and with trembling saye, O how incomprehensible are thy iudgements o Lord, and how vnsearchable are thy wayes: for of thee, by thee, and for thee are all things. To thee be glorie for euer, and euer. So be it.

Isaiah. 54.

EVERIE TONGVE THAT SHAL CONTEND
WITH THEE IN IVDGEMENT, THE SAME
SHALT THOV MOST RIGHTLY CON-
DEMNE.

Fautes escaped in the printing.

In the 24. page the 19. line not for nor. In the 23. page, the 4. line Curthe for Church. In the 95. page. the 17. line displeafe for displeasure. In the 117. page, in the margent gode for gods. In the 153. page the 21. line through for thoght. In the 193. page, the 32. line maciously for maliciously. In the 165. page, the 6. line yea for yet. In y^e 204. page, the 3. line thy penne for my penne. In the 265. page line 3. A scaoth for Aferoth. In the same page, the 16. line, yet the became, for yet he became. In the 199. page, the 24. line, and affirming for and we affirming. In the 312. page, the 34. line 24. for 23. In the 321. page, the last line, defaced, for defaced to his vttermost. In the 322. page, the 18. line good reasonly, for goodly reason. In the 435. page, the 18 line cheir for their.

